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AN HISTORICAL NARRATIVE

PROPHECIES OF THE REVELATION
OF ST. JOHN;

SHOWING THEIR CORRESPONDENCE WITH THE PROPHECIES
OF ISAIAS OF JEREMIAH
AND OF THE OLD TESTAMENT IN GENERAL
PARTICULARLY IN THEIR MOST IMPORTANT AND
INTERESTING PARTS

IN TWO VOLUMES
VOL. II.

BY MATTHEW HARRISON.

"The testimony of Jesus is the Spirit of Prophecy."
Rev. xix. 10.
Come then, and added to the many crowns
Heaven has put on the crown of all the saints
Thou who alone art worthy."

LONDON:

JAMES NISBET AND CO. BERNERS STREET

2. WESTHEIM, ALBANY CARRIAGE

M. DCCC. XLII.

AN HISTORICAL EXPOSITION
OF THE
PROPHECIES OF THE REVELATION
OF ST. JOHN;

SHEWING THEIR CONNECTION WITH AND CONFIRMATION
OF THOSE OF DANIEL,
AND OF THE OLD TESTAMENT IN GENERAL;
PARTICULARLY IN THEIR MOST IMPORTANT ASPECT ON THE
PRESENT TIMES.

IN TWO VOLUMES.

VOL. II.

BY MATTHEW HABERSHON.

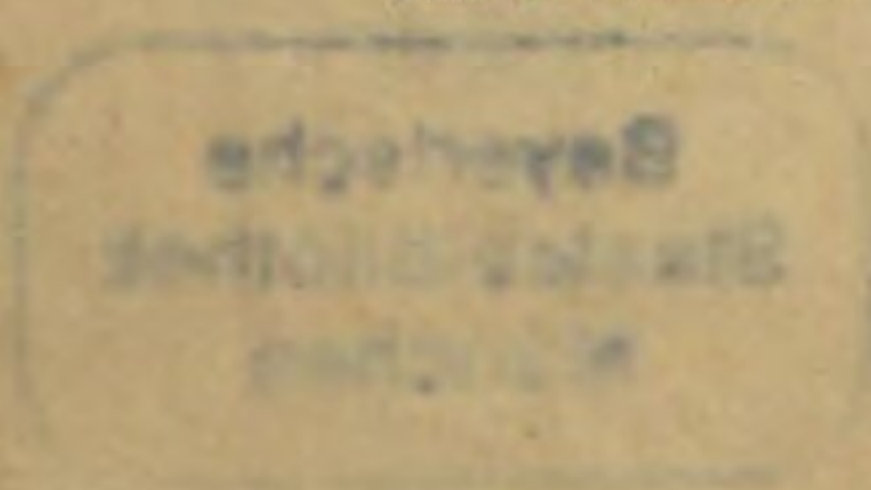
———"si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum."

"The testimony of Jesus is the Spirit of prophecy."
Rev. xix. 10.

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy." *Cowper.*

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CHRISTIANITY DURING ITS FIRST SIX CENTURIES;

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“AND there appeared a great (sign or) presage in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child crieth, travailing in birth, and pained to be delivered.

And there appeared another sign (or presage) in heaven ; and behold a great fiery-red dragon, having seven heads and ten horns, and seven diadems upon his heads. And his tail draweth (or draggeth) the third part of the stars of heaven, yea it cast them to the earth : and the dragon standeth before the woman who must give birth ; that when she hath brought forth, he may devour her child.

Then she brought forth a manly son, who must tend all nations with a rod of iron : and her child was caught up unto God, and unto His throne.

And the woman fled into the wilderness, where expressly she hath *place prepared** from God, that there they should sustain her a thousand two hundred and threescore days.” (Chap. xii. 1—6.)

From certain distinctive evidences in the above passage, it will be seen that here we have entered upon another *parallel column of Apocalyptic prophecy* ;

* Comp. John xiv. 2, 3, (Greek).

which commences from exactly the same point as that of *the Seven Seals*, and from nearly the same point as that of *the Seven Trumpets*. The details of this additional column will be found to supply a most prominent and important characteristic of Christian Church history, and it is a phenomenon which, during what has hitherto come before us, we could only glance at; namely, that peculiar form to which the Great Apostacy, as it was described in its rise and progress under the four first Seals, should grow at length in the establishment and actings of **POPERY**.

In the parallel columns of Apocalyptic prophecy already reviewed, we have seen the great eras of Christian history most strikingly depicted, so as to exhibit the successively changing complexions of Society generally, and those of the Church in particular: the latter as mainly effected by the imperial authorities themselves, and the former as the consequence of those vast and irresistible invasions by which, from time to time, the Empire was overwhelmed. And now our serious attention is invited to the *combined influence* of those two distinct trains of event, the common result of the Seals and Trumpets together, which is here exhibited in a distinct train of prophetic narration; and at the same time to behold the working of opposite invisible and spiritual agencies which has resulted hitherto, first, in the triumph of Christianity over Paganism; and next, in the establishment, for above twelve centuries, of that most complicated master-piece of

infernal ingenuity, THE ROMAN HIERARCHICAL DOMINATION.

The particulars of this absorbing matter of prophetic history occupy eight successive chapters of the Apocalypse ; namely, from the twelfth to the end of the nineteenth : the twelfth chapter, which we have now entered upon, exhibiting the agency by which the drama was wrought, and the manner of its introduction ; the next, (viz. the thirteenth) describing Popery in its secular and ecclesiastical dominion, together with the time of its continuance ; the *fourteenth*, the signs in the true church that shall portend its fall ; the *fifteenth* and *sixteenth*, similar signs in the political world ; the *seventeenth*, its peculiar aspect just at the time of its fall ; and the *eighteenth* and *nineteenth chapters*, the particulars of that fall itself.

The column, or series before us, opens with a prophetic emblem of *pure, unadulterated Christianity*; and the emblem is one most appropriate and beautiful. A woman, in the highest acceptation of that name :—a woman, clothed with the sun ; that is, clothed with “the Light of the world ;” having the moon, the faint reflection of that light as it had been yielded by the Jewish Church, now superseded, and beneath her feet ; or having emerged out of the night of this world, and above its changing glory, into marvellous light ; also having upon her head a crown of twelve stars, a number selected probably in reference to the twelve Apostles of the Lamb. “A woman, in figurative language, is used to signify

a city, a state, a body politic. Such is the daughter of Tyre, of Babylon, of Jerusalem;* the latter of whom, *while virtuous, was honoured with the high appellation of the espoused of God.*† What a contrast is there between the symbol before us, and those which have previously come under our notice; such as horses, eclipses, earthquakes, storms, locusts, fire, smoke and blood, all nearly alike portending tyrannies, wars, convulsions, and ruin. Here we have the perfection of beauty, loveliness, and majesty; even such as the Church of God is represented throughout the Song of Solomon—“*altogether lovely.*” It represents THE ONLY TRUE RELIGION; that religion which is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”

It was seen “*in heaven*” as a great prophetic sign. Now from this expression there appears to brighten forth a notification of the exact time at which the vision opens; for until the beginning of the fourth century, the Gospel had not been seen in that emblematic heaven;—that is, among the ruling powers. It had previously been confined to the emblematic “*earth*,” or the commonality of the empire, and was anything but honoured and exalted by human authority. Hence our attention is naturally drawn to the age of Constantine; nor do we think that a false light has misled us, when we read

* Psalm xlv. 12; cxxxvii. 8; 2 Kings xix. 21.

† Isaiah liv. 1, 5; lxvi. 6—14; Jer. xxxi. 4; Hosea ii. 19, 20; 2 Cor. xi. 2.

what immediately follows:—namely, that “she being with child crieth, travailing in birth, and pained to be delivered.” The woman is seen in vision as experiencing that her hour of parturition is come; that is to say, that the season is arrived when something of a most extraordinary nature was about to be produced from the great increase of Christianity. And it is one of the clearest of all historical facts, that this increase had been surely and gradually forming ever since the first promulgation of Christianity in the year of our Lord 33 or 34, unto the year 313 or 314; and this, notwithstanding many most severe persecutions, the sharpest and longest of which had immediately preceded the date last mentioned, and might well be compared to the pangs of child-birth. But the rule of Christ, or a complete triumph over the Paganism of the Roman Empire, was hereby at length effected; for Constantine, about five months after his conquest of Italy, having become master of the world, though as yet in conjunction with Licinius, made a solemn and authentic declaration of his sentiments in favour of Christianity, by the celebrated edict of Milan. Now the space of time between the years 33 and 313, is 280 years; which here being prophetically regarded as *days* in that economy of nature whence the symbol of the vision is borrowed, amount exactly to the ordinary period of human gestation; for this, according to the best physiological writers, is 280 days. So harmonious is the symbol with history as to the

precise period allotted to the opening of this vision, which, the attentive reader will perceive, can only be the same as that of the First Seal; both the one symbol and the other denoting the first great political change that happened, affecting the interests of the Church, under the Christian dispensation, and the first of an importance sufficient to make a prophetic era.

But it is not Christianity only which is here seen exalted under a prophetic sign in the symbolical "heaven." "There appeared also another sign in heaven, a great fiery-red dragon, having seven heads and ten horns, and seven diadems upon his heads." After reviewing the prophecies of Daniel, we recognise at once, from this second sign, that our *present* field of prophetic history is evidently the ROMAN EMPIRE; consequently that *all* the other homogeneous prophecies of this Book have the Roman earth as the ground-plot of their fulfilment.

Now we have in Daniel as follows:—"I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had *ten horns*."* Here then is confessedly the Roman Empire foreseen in vision as a *great dragon*, with that distinguishing national appendage, the ten horns; and the whole symbol as a dragon is evidently adopted for the purpose of identifying

* Dan. vii. 7; see Diss. chap. ix. p. 213.

that empire with a false and idolatrous religion, which religion was Paganism; further, as we shall find in the verses that follow, it is intended ultimately to point at the Devil and Satan himself, as warring against Christ through the agency of the Empire. The symbol of both the agency and the agent, in what is here called a dragon, is assumed from either the enormous sea-serpent, or one of the powerful and venomous land-serpents;* while the tremendous tail which the Scripture symbolically gives it, obviously denotes the polytheistic animus of that empire's proceedings. Thus also the Saracenic locusts "had *tails like scorpions*, and stings in their tails;" and the power of the Turkish symbolical horses is ascribed to their tails, "for their *tails are like serpents*, and *with them they injure*;"† such emblems importing, that it was the poison of the false religion which those peoples infused that was life and vigour of their warlike and political enterprise. The exquisite appropriateness of such a symbol may be further learnt from Satan's having taken upon him the form of a serpent in tempting our first mother; whence he is called "that old serpent, the Devil, and Satan," the deceiver as at first, so ever since, of the whole world. With regard to the diadems which are on the *heads* of the dragon, the figure, with pointed significance, as we shall better see in the after parts of this book, teaches that the transactions here predicted take place within the

* See Job vii. 21; Isa. xxxiv. 13; Ezek. xxix. 3, & xxxiv. 2.

† Rev. ix. 10, 19.

period during which the sovereign authority is in the hands of the *emperors*; and not, as subsequently, in those of the *ten kings*. The “seven heads” have a twofold signification; first, that of the seven successive forms of government which the Roman Empire was to experience, and *has* since experienced; and secondly, as the number seven is used here, and elsewhere in Scripture, to denote a perfect number, the seven heads concomitantly represent that form of government which should be prevailing at the period when the events recorded were to happen: for the hieroglyphic could not well be constructed without exhibiting the seven at one view; and the *successive* crowning or prevalence of the heads could not be represented in one and the same hieroglyphic; and then to have placed a diadem upon one head only, would have conveyed an incomplete and wrong meaning.

The prophecy proceeds as follows: “And his tail draggeth the third part of the stars of heaven, yea it cast them to the earth; and the dragon standeth before the woman to devour her child as soon as it should be born.” This action of the dragon being synchronical with the parturition of the woman, shews, that at such time of the Church’s struggles, Satan, in one of the three portions of the Empire, would be urging a most severe persecution against her; for from “the stars of heaven” which his tail swept down, cannot well be excluded those stars which formed “the crown” of the symbolical woman—namely, those stars of the Church of which the

apostolic twelve that formed the crown, were representatives.* Now that third portion of the Empire was the Eastern one; where, from the year 303 to 313, a variety of successive emperors — but lastly and especially Diocletian and Galerius — carried on the most exterminating persecution which the Church had ever experienced; while the West and the South, chiefly under the more immediate rule of Constantine, and previously that of Constantius his father, had been comparatively free from molestation. Thus the above restriction is to “a third part” the more remarkable, as the former nine persecutions recorded in ecclesiastical history, had extended generally to *all the three* portions of the Empire.

Satan appears to have been aware that Christianity was about to achieve a triumph, and that the affairs of the world would be governed no longer in the name of the pagan gods and goddesses, but in that of Christ its rightful owner; hence the dragon is described as standing before the symbolical woman, to destroy this product of her nature, as soon as it should come to light. Finding that all his sanguinary efforts had failed to render abortive the certain issue of Christian labour and travail, he set himself to destroy it at its first appearance, by endeavouring to crush the main instrument thereof, namely, Constantine. For he stirred up Licinius to effect its overthrow, and recover his lost ground; who, determining to test the truth or falsehood of the Gospel by the

* 1 Cor. xv. 41,

event of a war, lost the Empire and his life in the year 325, when Constantine became sole Emperor. In the person of Julian, who succeeded to the purple in A. D. 361, Satan again attempted to subvert the ascendancy of Christianity, and was again foiled.

This ascendancy, which Satan was thus waiting to destroy as soon as it should appear, and which grew out of the spread of the Gospel, is symbolized as *a manly son, who was to rule all nations with a rod of iron*. This symbol of a manly son can no more denote an individual, than that does the symbolical woman herself, but must equally have reference to a community. Such a figure is not uncommon in ordinary writing. Thus we read that "The French Revolution was *a true child* to its parent sect; that its crimes were as its filial duty; and that its black deeds and atrocious acts were the natural consequences of the principles and systems *which gave it birth*."* And just so the establishment of the authority of Christ in opposition to that of Jupiter, was the offspring of Christian principles; for, as it is hereafter noticed, "they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto the death."

This manly son, however, or the ascendancy of Christianity, looks for full and glorious perfection to our Lord's second advent, when he shall appear, not only for the preservation of his saints, but for the destruction of his enemies; for it is then that his

* Barruel's "Memoirs," Vol. i. p. 8.

authority, as that of the chief Shepherd, shall rule all resisting *nations as with a rod of iron*, according to that remarkable prophecy, in the second Psalm, concerning him : “Thou shalt break them with a rod of iron ; as the vessel of a potter shalt thou dash them in pieces.” As thus looking to *the future* for the complete accomplishment of this promise, “*her child*,” it is added, “*was caught up unto God and to his throne ;*” that is, that the authority of Christ, especially as he is the Prince of peace, is really and truly on the throne of God, though the professedly Christian world has never yet practically owned it. For this last declaration appears to involve a twofold meaning ; as intimating, first, that sovereign rule has nowhere as yet upon earth been fully and entirely conformed to the principles of the Gospel ; and that though the Christian religion would be professedly established on the Imperial throne, as it has now been ever since the time of Constantine, yet would it be so in little more than the name. And thus have we seen, in the four first Seals, and in other more distant Apocalyptic allusions, as well as from the pages of history, its gradual, and finally complete, degeneracy, commencing most obviously in the reign of that distinguished individual who was God’s chief instrument in effecting the ascendant which it gained : in which respect, the prophecy before us may be regarded as prospective of the time when Isaiah’s words shall be fulfilled, (Isaiah xxxii. 1) : “Behold a king shall reign *in righteousness*, and princes shall rule *in judgment* :” as also those words of the seventy-second Psalm, “In

his day shall the righteous flourish: and men shall be blessed in him: all nations shall call him blessed." (ver. 7, 17.) But, secondly, this declaration, that the child of the symbolical woman was *caught up to God and to his throne*, appears directly to point at the second coming of Christ; that coming which is described by himself to be *with power and great glory*.* Hence we find, in a subsequent chapter, the very same words as are here used: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: *and he shall rule them with a rod of iron*: and he treadeth the winepress of the fierceness and wrath of Almighty God."† How great and how certain must be those judgments which are so often, and with such magnificent distinctness, brought to our prospective view!

The manly child, or rule of Christ, being thus caught up to God and to his throne, and being consequently out of sight, (for as Grotius justly remarks, *what is caught up to God*, is intended to be understood as invisible to men;) the woman, or true primitive and apostolical Christianity, has reverted to an obscure condition amidst the increasing and abounding apostacy; so as to subsist indeed, but then in temporal depression, sorrow, and misery, as here predicted under the figure of having fled *into the wilderness*. By referring to other Scripture passages,‡ it will appear that this symbol signifies a dry and barren locality, bare of sustenance, also whatever is opposed to settlement or worldly peace; and is even frequently used to

* Matt. xxiv. 30.

† Rev. xix. 15.

‡ See Isa. xli. 18, 19; Ezek. xix. 13; xx. 35—39; Hos. ii. 14.

denote all manner of desolation. Thus in Isaiah xxvii. 10, "Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness." Under such circumstances it was that the true or spiritual church, the pillar and ground of the truth, becomes more and more invisible, and is declared here to have a place prepared of God, that they should nourish her "a thousand, two hundred, and sixty days."* In other words, after the rule of Christ had gradually ceased to influence the minds of professed Christians in general, and all ranks had degenerated into the one great apostacy, pure Christianity was no longer honoured in public view; and for the whole period of 1260 years it was to subsist in a state of depression and sorrow; but spiritually nourished by the hidden manna, as Israel with bread from heaven in the wilderness.

As to the prophetic period here termed 1260 "*days*,"—this being, *in its very form of expression*,† the same as we have already seen used for predicting the time of the Two Witnesses prophesying in sack-cloth,"—we regard both descriptions as belonging to one and the same subject throughout. Both of them appear designed to show how the human agencies of Satan would be employed against the church of Christ not only in its earliest days, by warring against it with open persecution from heathenism, symbolized by the appetite of a great fiery dragon; but also much more in its later days, and especially when the 1260 years should be drawing to a close; and this by

* See Deut. viii. 16.

† Ch. xi. 3; and xii. 6.

another open persecution from apostate Christians, symbolized by a beast of desperate fury from the pit of the abyss.

In the next verses, to which we will now proceed, that earlier attack and conflict of Satan is placed in a new light, that it may be seen to better effect, and that its direct bearing towards the introduction of Popery may be more clearly understood.

“And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christs : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (ch. xii. 7—12.)

This passage is, in some respects, expository of the two preceding ones respecting the Witnesses and the Woman. The subject commences at the same point of time ; and whereas additional details are here unfolded in a new train of prophetic narrative, we thereby discover still more plainly and directly, what indeed is the main point of this present vision, the origination of Popery. We are here taught, that the throes of the travailing woman, though, as matter of

history they appear to denote nothing more than a war between the Christian and Pagan emperors, were, in reality, a conflict between heaven and hell—the former arrayed in the instrumentality of God's saints, symbolized by Michael and his angels ; and the latter, arrayed in that of the votaries of idolatry, symbolized by Satan and his angels. We are taught that, in this tremendous conflict, the Power of darkness was worsted ; that his place was no longer to be found upon the throne of the Empire ; that “ the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” Here is no circumlocution ; the plain matter of fact is told by Holy Writ, that, in the victory obtained over Paganism, Satan “ was cast out into the earth, and his angels were cast out with him.” All this is information which the world could not give ; it carries us behind the scenes, and displays to our view the invisible agents in these mighty operations. The loss of Satan's rule made way for that of Christ's ; and was it nothing to a Christian—is it nothing to us—that after the long struggle of nearly three hundred years, the world that had been so long enslaved in the mythology of Paganism, should all at once have become free from such degrading fetters, and that name—which is above every name—have become all commanding and paramount in the Empire ? Well might it call forth the most jubilant congratulations ! Well might the Church exclaim, “ Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them day and night before our God.” Men,

in conceit of their own wisdom, may be disposed to undervalue this great victory; but when it is considered that Satan had been ruling the world during all the preceding "Times of the Gentiles," that is, for nearly a thousand years, by, first, the Babylonian, then the Persian, thirdly the Grecian, and, lastly, up to that time, by the Roman Empire; and that this last was then containing all the power of the three former within itself; surely it was a victory sufficient to occasion joyful acclamations in the heavenly world. "I saw," said the same Almighty voice that declared these things to the Apostle, "I saw Satan fall as lightning from heaven." Such is the Lord's own judgment of this great transaction; therefore, on the opening of the First Seal, which represents these things, we behold at once the demonstrations of signal victory and triumph.

We may, then, consider the above passage as likewise a noble comment upon the First Seal, with which are so majestically opened the prophetic visions of the Apocalypse. It details the particulars of the war, specifies the combatants, and the glorious issue; thus explaining to us the precise import of the First Seal, concerning the rider upon the white horse, armed with a bow, having a crown given to him, and going forth conquering, and to conquer. Every sentence here conveys also deep spiritual instruction, and prominently set forth one great Scriptural doctrine in particular, namely, that "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds. *"They overcame by the blood of the Lamb, and by the*

word of their testimony : and they loved not their lives unto the death," exemplifying that these are the only legitimate arms of a Christian. And it is a familiar fact of history, that such, and no other, were the arms employed on that great occasion ; as is shown by Milner, Mosheim, and other Church historians, who, relating the particulars of the ten years' persecution under Diocletian, and of preceding and subsequent ones, furnish clear and abundant evidence that the witnesses for Christ "loved not their lives even unto the death." Neither ought it to be forgotten, that the victory they obtained with those spiritual weapons was so great in the sight of God, that the Angelic hosts were even bidden to rejoice over it : "*Rejoice, ye heavens, and ye that dwell in them.*" In the same meaning does the word "heavens" occur in the Book of Daniel.*

But Satan, though cast down from imperial rule, was not yet "bound," as in God's appointed time he will be. He had still an appointed period, during which he would be permitted to practise his stratagems against mankind; hence the scene of joy consequent upon his defeat, was soon changed; for "the manly child," or the rule of Christ, "had been caught up to God and to his throne." We saw, under the Second, Third, and Fourth Seals, how the stream of deterioration successively degenerated from pure white to fiery-red, then to black, and then to the pale green of putrefaction. "*Woe* is therefore here announced as approaching to the

* See Dan. iv. 26 ; "The heavens do rule."

inhabiters of the earth and the sea,"—that is, to every portion of the vast Roman Empire. The cause of it is assigned; namely, that "the devil is come down among them, having great wrath, since he knoweth that he hath but a short time." Alas! how slight is the regard which men pay to what Jehovah speaketh concerning that great enemy of our souls, as being the originator of so much human misery—as being our constant accuser before God—as being, in fact, "the roaring lion, which goeth about seeking whom he may devour." Yet hereby the prediction becomes only the more fully confirmed.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the manly child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (ch. xii. 13—17.)

We have here the conclusion of the foregoing prophetic narration. After the account of the dragon being cast out from the imperial throne, that of "the woman who brought forth the manly child" is resumed. We are told that Satan, finding himself thus far deposed, the more vigorously followed up his assaults against the true church, and devised new methods, namely, of artifice and cunning, wherewith not only to annoy and disturb her peace, but at the

same time so to undermine her interests, as to render the Christian rule abortive to all purposes of salvation. Exposed to such assaults, the woman is represented as flying to her covert in the wilderness, which the sixth verse informs us was "*prepared of God.*" Moreover, she flew thither on *two wings of the great eagle*. Wings, in the Scriptures, denote flight, and those of the great eagle, a swift and safe retreat, joined with tender care.* Here, also, seems an allusion to God's gracious protection of the Israelites in the wilderness, (Exod. xix. 4) when he tells them that he brought them out of Egypt on eagles' wings. It therefore signifies that the true apostolic Church, under the *providence* of God, had *effectual means* afforded for her speedy and safe retreat in these her most perilous circumstances. She had a place *prepared of God*, which is here called *her place*. In this "*prepared place,*" it was said in the former verse, that they (i. e. "God and his Throne") should nourish her "a thousand two hundred and three-score days." But here the chronological term is altered; for it is said, where *she is nourished for a time, times, and a half a time*.

Concerning this altered designation of one and the same period of time, Mr. Mede has the following remark:—"There is another thing in this verse, which requireth manifestation: wherefore the time of the woman's abiding in the wilderness, which before was counted by (1260) *days*, is here turned into a time, times, and half a time? I certainly can find out no other cause

* Psalm lv. 6; compared with Exod. xix. 4.

of this changing one for another, than it should be the *key of the like notation* of time in Daniel, and should admonish us that the church is *now* in the very *same* times which he had defined by the period of *a time, times, and half a time*. And surely, without this *sign*, that setting down of time had been most uncertain and intricate. For from whence, or by what mark, could it have been known that *time* signifies a year? or that *times* does *not* signify more than *two years*? But now out of *this change* it is evident that the space is to be resolved into one thousand two hundred and sixty days, and therefore signifies, *A year, two years, and an half.*"

But this change of the notation of 1260 days into that of time, times, and half a time, appears also to have a higher object. The latter form of notation having been also that of Daniel for expressing the duration of the "little horn," or Papal power, which was to rise in the midst of the ten, its repetition here seems designed to intimate that all the circumstances enumerated respecting the woman, the dragon, and the manly child, are specially intended to discover to us more fully the true *originator, origination, and period* of none other than the Pope and Popery. It is as much as to say, that the long period of 1260 years, during which (v. 6.) the real religion of Jesus Christ would be kept in an obscure and depressed condition, is one and the same with the "time, times, and half a time," during which, according to Daniel (vii. 25) the saints of the Most High

* Deut. xxxii. 11, 12; Isa. lxiii, 9.

should be given into the hand of this galling and apostate hierarchical power. The particular description of this power, and of the secular power, its compeer and coadjutor (the latter being also Daniel's ten-horned beast) we shall find in the next chapter. In the mean time, we are here further informed of some particulars concerning those persecutions which Satan, who had hitherto acted as the dragon, should henceforth, as the instigator of Popery, carry on against the woman. Those persecutions are maintained by him no longer *as* the dragon, that is, as clothed with the power of the Empire, though in disposition and influence he is the dragon still; but as *the serpent*; therefore he is here, in vv. 14, 15, simply styled the serpent—according to verse 9th, “that old serpent, called the Devil, and Satan, which deceiveth the whole world.” And no doubt he is so styled from being quick sighted and *very subtle* (wise and intelligent), Gen. iii., using *great craft as well as power*, in all his future operations.

First, *He cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.*

Great public calamities are often represented as a flood of waters, bearing away everything before it; and thus a flood symbolically signifies a large body of men in motion, or in active operation, sometimes an army of hostile invaders, at others a conspiracy or combination of the wicked for lawless purposes. In the former sense it is used by Daniel where, concerning the predicted desolations of Judea and Jerusalem by the Roman armies, he writes, *The end thereof*

shall be with a flood ;* in the latter, by David, when, speaking of his deliverance from domestic rebellion, he saith, *The floods of ungodly men [or of Belial] made me afraid.*† Here in the Apocalypse it has the former signification ; referring to the irruptions of the barbarous nations of the North, which began to deluge the whole Roman Empire, but especially the Western portion of it, within eighty-nine years from the time of Constantine ; for the particulars of which the reader is referred to our remarks upon the four first Trumpets. Those overwhelming and most ruinous invasions are commonly reported to have been ever encouraged by the remaining Roman adherents of Paganism, if not brought about by their contrivance, as a last effort to subvert the Christian religion. And the name of Stilicho himself, the minister and general of the Emperor Honorius, bears the infamy of having secretly invited the Goths, Vandals, Huns, and others, into the Empire ; and of having opened the way across the Alps to Alaric, one of their chief leaders ; and this in the hope not merely of setting up himself, or his son Eucherius, as Emperor, but also of re-establishing the Pagan superstition. But,

Secondly, *The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.* That is, in these awful circumstances, when the whole Empire was overrun and devastated by Pagans, *the earth*, or the great body of the inhabitants, held fast the profession of Christianity, and protected the Church

* Dan. ix. 26. See Diss. ch. iv. 72.

† 2 Sam. xxii. 5 ; Psalm xviii. 4.

amidst all the sorrounding convulsions and agitations. The barbarian conquerors settling in the Empire, instead of imposing their own Paganism upon the people, submitted to the religion of the vanquished Christians ; receiving not only the laws, customs, manners, language, and even the name, of Romans, but embracing also the Articles of their faith.

Satan having been thus foiled in his wrath against the woman, takes other methods of persecuting her; employing, as we shall see in the next chapter, more successful and efficient agents. There was, it is true, amidst the all-pervading apostacy, a "*remnant*," and only *a remnant*, "*of her seed*" left. But it was a genuine one. Though the bread of life, as was noticed under the Third and Fourth Seals, had become fearfully scarce, still *it was to be had*; moreover it had been the high command of heaven that "the oil and the wine should not be hurt." Accordingly "the woman" has been all along, unto this day, both fed and nourished. Yes, and *the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ*, have now subsisted very nearly throughout the whole period assigned to her depressed wilderness state, or, in other words, to the witnesses prophesying in sackcloth, hitherto they have been preserved in every trouble and in every possible assault; and so will they continue to be preserved unto the end. The particulars, however, of the war against her seed, together with the descriptions of her formidable enemies, are reserved for the following chapter.

CHAPTER XIV.

THE DESCRIPTION OF THE SECULAR PAPAL POWER;

AS COMPRISED IN THE TEN WESTERN KINGDOMS.

The ten Papal Kingdoms personal to us—Their rising from the sea explained—The time of their formation—Names of Blasphemy—The symbolical likeness given to the Empire—The seat and power of the Dragon given to it—Reflection thereon as applied to India—The deadly wound in the time of Augustulus—Healed in its revival by Charlemagne—Papal Idolatry—Sinful respect to Papal sovereignty—Its pride—Its duration 42 months—Its persecutions—Submission under it—Divine admonition.

CHAPTER XIV.

THE DESCRIPTION OF THE SECULAR PAPAL POWER; AS COMPRISED IN THE TEN WESTERN KINGDOMS.

PROPHETIC vision next foreshows the great and terrible conflict of nearly thirteen centuries, which was anticipated at the end of the last chapter, where we read, that the Dragon (i. e. Satan) “went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Taking together all the circumstances of this conflict, as they are now here developed, we shall find, that they very accurately set forth the strangest, the most complicated, and the most ruinous state of things relating to the history of God’s Church, which at any period she has experienced since the fall of our first parents; and which, in a measure too comprehensive to be estimated, continues to the present day. In reading the various histories, both secular and ecclesiastical, of the long period above mentioned, men in general are not very apt to reflect that the abominations and cruelties of Popery, in all their ra-

mifications, are no other than the working out of that war which the prophetic vision now to be considered displays as waged against the Church by Satan himself. His malicious wrath towards the remnant of her children, is, as we shall here perceive, unbounded; and God, for wise purposes, which in due time will be "far better" understood, hath permitted him all this great, but only temporary, triumph over a prostrated world. Of deep interest, then, has always been the thirteenth chapter of the Apocalypse; but never more so than at the present moment; when the same apostate power is vehemently struggling to rear again its blood-stained throne in our Protestant land. It will be well for Protestants to study the character of that power more attentively in the light of God's own Word; and as it is here that it is so clearly delineated, may He assist our humble attempt to bring it now under their immediate observation.

The Apostle begins his description in the following words:

"And I stood upon the sand of the sea, and saw a wild beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy (or blasphemous titles* upon his heads.)"—Rev. xiii. 1.

We have already learnt† that the prophetic symbol of the restless sea, denotes a disturbed state of society, a confusion of its elements, a conflict of nations

* *ὀνόματα* is the reading which Tittmann has adopted, and which Griesbach says, "præferenda videtur." "Names of blasphemy" may here be correctly rendered "blasphemous titles."

† Vide the Second Trumpet.

and peoples spurning the restraints of laws and settled government, amongst whom all is in a state of confusion resembling that of the ocean's tossing billows. In such a state were the nations of the Roman Empire subsequently to the irruptions of the northern barbarians, which Satan had instigated and poured in like a flood, with the intent of overwhelming the Church of Christ;* the particulars of all which we have seen described under the four first Trumpets.

The Apostle was now standing in vision upon the shore of such a sea, when he saw the beast here described rise up out of it:—in other words, he beheld the issue of all the above-mentioned convulsions; that is, the formation of an empire, fitly represented by *a beast having seven heads and ten horns, with diadems upon each of his horns, and blasphemous titles upon his heads.*

A wild beast has already been seen to signify a cruel and tyrannical power, ruling by the impulse of natural brutal passions:† and such a beast, with his ten horns, to signify the Roman Empire.‡ In the preceding chapter we have seen this Empire represented as a great red Dragon, with the same accompaniment of *ten horns*; but there the diadems, as em-

* Rev. xii. 15.

† See Dissertation, p. 209; and ch. xi. of this work, p. 248. It is here worth observing, that at the very time when these visions were written, the Roman people and Empire were called by the name of the Great Beast in the works of their own heathen annalists. Thus Suetonius represents Tiberius's censure of his friends, for persuading him to take the government, *as men that were ignorant what a great beast the Empire was.*—*In Tiberio, Art. 24.*

‡ See Dissertation, p. 214—216.

blems of sovereignty, are described as being not upon the horns, but *upon the heads*. This, as we have said, was designed to represent the Empire in its undivided state, while as yet its sole head was the person of the Emperor. Accordingly all the transactions therein related, from the symbolical woman's first appearance, down to where it is said, (verse 17,) "the Dragon was wroth with the woman, and went to make war with the remnant of her seed," can refer only to times preceding the partition of the Western Roman territory into ten kingdoms; namely, to the period during which the imperial authority was still resident in the city of Rome as the capital; according to the general principle of prophetic interpretation, which recognizes any National power as existing or fallen, with the standing or fall of its capital city.

Now the fall of Rome, as far as we can collect by the negative meaning in which the word must here be understood, and from the confused and imperfect history of the times, is to be dated at or about the year of our Lord 584. This date, then, we assume, according to the enquiry pursued in the Dissertation, (ch. x. p. 237 to 266), as *that from which the sovereign authority symbolized by the diadems ceased to be vested in the Emperor, or the heads*; consequently from which the same diadems were transferred to *the horns*. Therefore it is to be considered as the self-same point of time in which the beast before us, with its ten crowned horns, rose up out of the sea; that is, when that sovereignty of the ten kings of the divided

Roman Empire, which had been so plainly foretold in the book of the prophet Daniel, actually commenced. But though the diadems were now no longer upon the symbolical heads, yet these heads still retained one distinguishing characteristic—*the names of Blasphemy!* It is of the essence of this audacious sin blindly and infatuatedly to have God for its object; God himself, the One, the only One, the Living and the True; hence we read of no such affronting frontlets upon the beasts which symbolized Babylon, Persia, Greece, or even Rome itself as Pagan.*

The manifestation of such an amazing sin consists either in reproaching the living God with words that breathe it; or in assuming titles and prerogatives that belong to him alone; or it can pertain even to acts and deeds, in so far as these may characterize the superlative pride of the human heart and mind. Accordingly God saith concerning Israel, “Both ye and your fathers have burned incense upon the mountains, and *blasphemed* me upon the hills.† And again; “In this your fathers have *blasphemed* me—they saw every high hill, and all the thick trees, and they offered there their sacrifices.‡

The forefront of the charge of blasphemy against the successors of Constantine and Charlemagne, appears to be that they have ever called themselves *The Holy Roman Emperors*; and the Empire, *The Holy Roman Empire*. Such titles in the eyes of Him

* See Dissertation, viii. p. 182—184; and ix. p. 214—216.

† Isa. lxv. 7.

‡ Ezek. xx. 27, 28.

who is pre-eminently styled The Holy One, who is jealous of his own honour, and to whom the highest ascriptions of holiness are given by the blessed inhabitants of heaven, can never be assumed, except from gross impiety, and for the mere gratification of worldly vanity. And if true holiness consists in conformity to HIM, then has the epithet never been more misapplied than to those who have been the heads of the Latin Empire; a complete list of whose names alone, which is given with Ptolemy's Canon, at the end of our former volume, is sufficient to shew this, even to the superficial reader of history. For it is well known that time has been when the guilt of the Germanic Emperors could fill every corner of Europe with horror; hence, for such men to call either themselves or their government by divine titles, is a reproach of the most impious effrontery against God;—it is positive blasphemy.

But further:

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” (ver. 2.)

Now in this figurative description of the divided Roman Empire, or the joint sovereignty of the ten kingdoms, we may easily perceive that the brutish qualities of the three former great empires* of the

* Babylon, Persia, and Greece, which are symbolized respectively, in the prophecy of Daniel, by the lion, the bear, and the leopard. It is remarkable also, that here in the Apocalypse the order is inverse to that of Daniel; St. John beginning with the last, as nearest to his own Roman age, and ending with the first. How natural this was *in such a case*, the considerate reader will perceive.

world are concentrated. The three kinds of beasts here named are such as in their natures are peculiarly rapacious ; hence also, in other parts of God's word, they figuratively represent the devourers of God's professed people. Thus in Jer. v. 6, the lion and the leopard are spoken of ; in Amos v. 19, and Prov. xxviii. 15, the lion and the bear : and in Hosea xiii. 7, 8, they are mentioned all three together, on account of the peculiar savage qualities of each ; "I will be unto them as a lion : as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion : the wild beast shall tear them."

In this change of description of the Empire from that which was given in the preceding chapter, we may see clearly why "the fourth beast" was not attempted to be described by Daniel. As the spirit of prophecy would hereafter have to describe it in three different forms—first, that of a dragon ; then that of a beast with a lion's mouth, a bear's feet, and a leopard's body ; and lastly (what has not yet transpired) that of a scarlet-coloured beast, full of the names of blasphemy* (or of blasphemous names)—*no single description* in the book of Daniel could answer to the monstrous reality. That prophet, therefore, instead of its form, describes only its general qualities, or attributes, actions, and adjuncts, as "dreadful and terrible, and strong exceedingly : having great iron teeth ; it devoured and brake in pieces, and stamped the residue of it with its feet : and it was diverse from the beasts that

* Rev. xvii. 3.

were before it:" adding, *that "it had ten horns;"* all which attributes, acts, and adjuncts, and especially the last, must be considered as identifying the monster in Daniel, and those above mentioned by St. John, as applicable in common to the Roman power, alike under the Pagan emperors, the ten kings, and the future short-lived rule, or rather misrule, in the seventeenth chapter, of whatever kind that shall be;—all will correspond to these peculiar descriptions.

To the Empire, now in this its second phase or form, did Satan, who had before inspired it as the Dragon, give "his power, and his seat, and great authority." These significant expressions plainly intimate, that not only would the ten kingdoms into which the Empire had become divided—some of them being strong and some weak, "part of iron and part of clay,"—have the seat or territorial possessions of the original Roman Empire, which Satan, as the Dragon, had possessed; but that he himself also would, in and through those kingdoms, have and exercise power and great authority. Now there is no need for us to take a retrospect of the last twelve centuries, in order to gather in the *whole* actual fulfilment of this prophecy. The ten kingdoms do possess the seat of "the Dragon" at this day; even as they have, ever since their formation, had the chief power of the world. Yea, and for full three hundred years past has that power been immeasurably enlarged, especially in the vast colonies of Great Britain, and of France, and, until lately, of Spain and of Portugal.

The language of our nominal Christians, concern-

ing the British possessions in India, and other parts of the world, is, that God has given us our power, and seat, and great authority in those countries; and dazzled as they are by the splendour of the acquisitions, they are not in the habit of questioning its truth. The reflection, however, is as affecting as it is startling, that this “power and great authority” is, with respect to all mere worldly men—and these are the men who have most to do with it—*the gift*, as it is here asserted, *of Satan!* We know that, in other parts of Scripture, he is called *the Prince of this world*, and that it was in such a character, in his temptation of our Lord, that he offered him all the kingdoms of the world, and the glory of them. Indeed, there is little, either in the manner in which these great possessions were acquired, or in which they have been retained and enjoyed, that savours of any concern whatever about the glory of God, or the honour of our most holy religion. It is true that some good has been aimed at by the small minority of real Christians, and that God has blessed their endeavours; but what has been aimed at by the vast *majority*, except to enrich themselves with worldly honour and possessions?

“And I saw one of his heads,” continues the Apostle, “as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (vv. 3, 4.)

As it was the *Imperial head* which was in existence, from the time of Augustus its founder, to the time when it was abolished in the person of the late Em-

peror Francis II. of Germany, it cannot but be this head that is here referred to. Hence is it here so prominently set forth as a recognition of the ten-horned beast; and the peculiarity thus noticed, namely, that the head was as it were wounded to death, and then afterwards that the deadly wound was healed, is evidently made of such importance as to be repeated twice more in the chapter before us. And its importance consists in this, that it discriminates two great epochs of history: first, the fall of the Western Empire, with that of its head Augustulus, in the year 476; the particulars of which we have already given, in the interpretation of the four first Trumpets.* Concerning this, we now need merely to add, that it was nothing more than what is here expressed, namely, a wound mortal in appearance only; for the head in question was seen “*as it were wounded to death* ;” the East and West having been then but as one government, the Imperial sovereignty was not lost by the fall of the West, but still retained its life in the East.† The Second great Epoch, which is here discriminated, is *the healing of that deadly wound*, by the accession of Charlemagne, who, in the year 800, was crowned Augustus, and successor of Constantine and of Theodosius; and styled and acknowledged by the surrounding kingdoms, as their “common parent, *the sole and supreme Emperor of the West*.”‡ In this capacity, though in the genera-

* See pp. 146—148 of this Work.

† See this topic discussed and explained in the Diss. pp. 247, 248.

‡ Gibbon.

tions that followed, the Emperor had but titular or nominal rule, except in his own hereditary dominions, (*for the crowns were now upon the horns*) yet was he ‘the first of Christian princes, THE TEMPORAL HEAD OF THE GREAT REPUBLIC OF THE WEST.’* The oath taken by the Electors was, that “by the help of God they would choose a temporal head for all the Christian world:” and an old writer informs us, “That the Imperial authority stands upon the same title that Charlemagne left to his sons by inheritance; the way by election succeeded into the same right; and so the Imperial power has still the same title over the lands and kingdoms that were subject to the Roman Empire, *though he is not in the actual possession of them.*”†

Thus constituted and thus powerful, the great Empire, divided as it is, has stood, during all the centuries from the time of Charlemagne, upon an elevation surpassing all other sovereignties in the world. Its combined strength and magnificence were strikingly displayed in the age of chivalry, and in its repeated expeditions to the Holy Land; but surely never more so than in our own times; nor perhaps was it ever at any period, more than at the present, the object of “wonder” and blind admiration to “the world” at large. I am speaking of what Gibbon has styled “The Republic of the West”—but what God’s word has styled, *The ten-horned beast*; which we recognise as the kingdoms of

* Gibbon.

† Ludovic. à Bebenburg. de Jurib. Reg. cap. 9.

England, France, Germany, Spain, and the lesser States.

It is here written, that “all the earth wondered after the Beast; and men *worshipped the Dragon which gave his power unto the Beast;*” that is, in the established religion of the Empire they worshipped the Devil, and not God. We have a negative evidence whose the kingdoms of the world now are, in its being to be proclaimed, immediately upon the sounding of the Seventh Trumpet,—“The kingdom of this world is become that of our Lord and of his Christ.” Nor can we imagine how Satan could have, or desire, a much more entire dominion over it, than he has always had, and still enjoys. Men in general have paid a blind and submissive obedience to the religion which he has set up; which religion has been but the substitution of *a Christian in the place of a Pagan idolatry*. Nay, on some occasions they have gone so far as to worship the very idols which were worshipped in the time of the Dragon’s reign, merely changing their names. As for instance at Rome, the statue of Jupiter is made into a St. Peter, by changing only the thunderbolt into two keys; and at Bourdeaux, another of the same Pagan god, on an eagle, became a Christ ascending into heaven. And all the other statues and images of Popish veneration, no matter of what kind they be, whether “of gold, or silver, of brass, of stone, or of wood,” are pronounced by God to be IDOLS!* Thus they “worship the Dra-

* Rev. ix. 20.

gon ;” and thus certain is it, that what is called the Roman Catholic religion, is not the religion of the Most High God, but that of “the Dragon,” or Satan—the revival of idolatry in a Christian guise.

And they worshipped the Beast ; giving unto the monarchs of the Empire that reverence and subjection in religious concerns which is due to God alone ; and holding their persons, their government, and their power in supremacy over conscience and the word of God : so that whereas the inspired Prophet exclaims, “Who is like unto thee, O Lord ! glorious in holiness, fearful in praises, doing wonders :” they are fain to exclaim, and virtually *do* exclaim, “Who is like unto the Beast ? who is able to make war with him ?” This is the purport of their writings and conversation ; and this is the very language of their actions : a language which, by the way, has now again got into very common and almost daily use amongst ourselves. We hear, for instance, on every hand, “Who is able to make war against England and France united ?” and hence the union of the two countries is hailed with delight ; *leaving out God*. We shall see, ere long, when the Divine restraint is withdrawn, when the four winds are let loose, what all this boasting amounts to, even though all the *ten* horns were in one firm alliance. The very next verse specifies the appointed time during which they are permitted to rule ; beyond which—and oh that the awful verity were more feelingly attended to !—however imposing and formidable their present aspect may be, no wisdom or power of man can save them.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.” (ver. 5.)

The great swelling words of boast and blasphemy uttered by the Western nations—the nations of all others outwardly professing the worship of Christ—have ever been so generally current in the vortex of their apostacy, that they have passed, and in a great degree still pass, amongst us, not only without reprobation, but too generally with infatuated, thoughtless, or grave approval. And, forasmuch as in the concerns of God’s Word there must be no compromise, does not the language commonly used amongst us involve *England* in this tremendous guilt? It will be well to remember, that in the hour of trial “a mouth speaking great things” will not save us.

“Power was given unto him to continue *forty and two months.*” The sovereign rule—which has been described in the four or five preceding verses, and has now, (1), from the manner of its first appearance, (2), from its ten crowned horns, (3), from the blasphemy of its heads, (4), from its apparently deadly wound being healed, (5), from its idolatrous religion, and (6), from its blasphemous boastings, been identified with that of the ten kingdoms of the West under the titular Emperor—has its power given unto it to continue 1260 NATURAL YEARS; for such we have already shewn the above term of 42 months signifies.* And from the future fact, that Daniel’s

* See chapter xi. p. 234 of this Work.

ten-horned beast has yet to appear in another phase, (described in Rev. xvii. 3), which is evidently consecutive to the present one, we infer that the duration of this cannot be beyond the period here assigned; which indeed we might naturally enough infer from the words themselves. For were it said concerning any one of us that our life was given us for a specified period, we should of course conclude it was not to continue beyond that period. Therefore, however sanguine and confident may be the anticipations of our practical and speculative politicians, or others, to the contrary; however unlike any tendency to such a consummation be the existing appearances of things, or however our own private feelings may revolt at the thought; we infer from this sacred record of God's unalterable and imperishable word, that as soon as the said duration of 1260 years shall have run out, *the phase and form of sovereignty now before our eyes will cease.* And as time has not yet disproved those self-same conclusions to which we have, by such various processes, arrived, nor stamped as fallacious the things we have so repeatedly pointed at as signs of the times; no man is yet warranted to say, that what we allege is all imaginary, concerning the present nearness of the consummation. Rather, considering that there are such strongly concurring reasons of probability that 1259 years of the 1260 may have already elapsed, we would submit, that interests the most important, now tremendously at stake, do oblige us all to give the subject our most serious and devout attention. And we would call on our beloved

countrymen and fellow Christians, with all the emphasis we can command, to remember our Lord's admonition, deduced from reference to the Deluge !*

“ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (vv. 6—8.)

In interpreting the eleventh chapter of the Apocalypse, we explained that the measurement of “the Temple of God, the altar, and them that dwell therein,” signifies that His faithful people would be enclosed and protected by His special providence from the too overwhelming oppression of those false brethren who are there called “Gentiles ;”—persons who stand in the same relation to the true Church of Christ, as the ancient Gentiles to the covenanted children of Abraham. Such Gentiles in the Christian Church, as we find by the recurrence of the term “forty and two months” in the present chapter, are identical with the Imperial kingdoms represented by these ten horns ; concerning which so many particulars are here given.

What was there described under the symbol of “treading under foot the holy city,” is here expressed as blasphemy against the name, the tabernacle, and

* Matt. xxiv. 38, 39.

the people of God ; and as a dreadful and successful war with the Saints. And we find such conduct strictly interwoven with all the ramified history of modern Europe. Reviewing the actions and language of its kings, its princes, its nobles, and its great men, with the light of God's word to guide us, we see nothing but *extreme wickedness in the garb or under the pretext of religion, and the making as it were Christ himself the patron of sin and iniquity*. Thus did the kings of France, who have ever been foremost in the war against "the Saints," blasphemously assume throughout their generation the style of "*Most Christian Majesty*." Thus did the Emperor Sigismund, when he gave permission for burning John Huss and Jerome of Prague, hypocritically sanctify it by one of the most sacred of Christian rites. And the many persecutions which have been carried on against "the Saints," both in England, France, Spain, Germany, and the other Papal nations, by their respective sovereigns, have all been under the profession of zeal for the truth—a zeal, however, which was no other than practical blasphemy against the name, the tabernacle, and the people of God.

The same spirit still continues to be more or less manifested in each of those countries : for there, whoever attempts to preach the sinner's justification by faith alone in Christ crucified, or even to profess this doctrine with sincerity and truth, is instantly put down with a heavy hand. Indeed we find it is only those "whose names are written in the book of life of the Lamb slain from the foundation of the world,"

that are not carried away by that blind submission and subjection "to the Beast." That such there have always been, their blood, which has been shed like water from age to age, fully testifies. No wonder then is it that their lives have been prophetically described as all along clothed in sackcloth, trodden down of the Gentiles, and nourished in the wilderness. We would not leave this eighth verse without noticing that it contains one of those very precious doctrinal truths, which are incidentally dropped throughout the Apocalypse. Here then we learn, that there are "names," which we elsewhere find to be not a few, that "are written in the book of life, of the Lamb slain from the foundation of the world ;" and here we are further reminded of the fact, that the Lamb was slain, that those who now follow him might so find their own names registered in that book of life.

"If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (vv. 9, 10.)

That admonition, to "hear," being given in the same form as is used at the conclusion of each epistle to the seven churches, and being the same as was often used by our Lord in his personal ministry upon earth, stands here to invite, or rather to command, our most attentive consideration of the things declared. It is as much as to say, that the description, in all its parts and bearings, which has been given of the ten-horned beast, is no small matter ; much less a subject of mere speculation—or something, the

study of which we are at liberty to neglect—but is a matter of very high importance ; and particularly, as this is the only place in the whole prophecy concerning the things “ hereafter,” where such an admonition is used. To be told, and by the Almighty himself, that the vast power wielded by the ten Western kingdoms is given into their hands by Satan ; that the high-sounding titles and great religious pretensions assumed by their respective monarchs and governments are derogatory, nay blasphemous, to the divine character ; that all except truly spiritual believers are making themselves partakers of this spiritual adultery ; and that its whole system, as being predicted to continue for 1260 years, is thus identified with the papal power,—are surely matters of the gravest import. Be it then repeated again and again, “ If any man have an ear, let him hear ;” this admonition is at least as necessary and applicable now as ever it was.

In the tenth verse, the children of God have a special direction given them how they are, negatively at least, to conduct themselves under persecution. It is not to be that of retaliation. If any leadeth them into captivity, they are to go into captivity ; if any killeth them with the sword, they are to submit. Otherwise, being guilty of the same conduct as their oppressors, they will have to suffer in like manner : as our Lord said to Peter, when he cut off the servant of the High Priest’s ear, “ Put up again thy sword into his place : for all they that take the sword shall perish with the sword.” “ Here is the patience and

faith of the saints." They are therefore to be patient in all tribulation ; and to prove that they are so, by not being deterred from bearing their testimony for Christ, through fear of captivity, or even of death. Thus, " If any man have ears, let him hear !"

CHAPTER XV.

THE DESCRIPTION OF THE ECCLESIASTICAL AND PAPAL POWER;

OR OF THE POPE AND THE PAPAL HIERARCHY.

The Papal Ecclesiastical Beast, description of—Interpretation of symbols—Dr. Cressener's interpretation of the Second Beast—Mede's observation respecting the two Beasts—The Papal Power, its acts—its miracles—The "Image" of the Beast explained—Mosheim's account of the Prelates of the tenth century—The import of the symbolical number 666—The Latin language, the mark of unity among Papists—Latin translations of the Scriptures—The mark, the name of the Beast, and the number of his name—Division of the Roman Empire into Latin and Greek—Cressener—Faber—Papal persecution—Pope Martin.

CHAPTER XV.

THE ECCLESIASTICAL AND PAPAL POWER.

“AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them who dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image* of the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” (vv. 11—18.)

As introductory to a more detailed interpretation of the above passage, we would recal attention to a

* εἰκόνα τῷ θηρίῳ, i. e. an image *resembling* the beast; εἶκω from εἶκω (obs.) followed by dat. *to be like*.

brief notice of this Second Beast, in our first work on prophecy, published nine years ago ; where it is observed, that the words we are now about to consider, will, when divested of metaphor, and illustrated by St. Paul's writings, (2 Thess. ii., and 1 Tim. iv. 1—4,) be found as speaking to the following effect : “ And I beheld another tyrannical power, ascending out of the earth, possessing both civil and ecclesiastical authority and dominion : having in appearance the meekness and humility of a lamb, but in reality the ferocity and venom of a dragon ; and he exerciseth all the power of the ten kingdoms of the Western Empire, and causeth them that dwell therein to pay religious homage to that imperial headship of the West which would be revived and set up. And he pretendeth to do great wonders and miracles, by which he deceiveth the degenerate visible church ; commanding all that dwell on the earth to make *an image*, or an *ecclesiastical* form of government, in exact likeness to that of the *secular* government, with all its gradations of rank and wealth. And he had power to give life to this hierarchy, consisting of Cardinals, Legates, Archbishops, Bishops, Abbots, Monks, Priests, Friars, &c., throughout the whole range and extent of the ten kingdoms ; so that the hierarchical image should not be a mere lifeless resemblance, like a picture on a wall, or a statue in a gallery, but should, throughout all the gradation of its component members, be empowered to exercise the cruel, tyrannical, and oppressive authority of the secular empire, even unto death, and this in its most

cruel forms. And he caused persons of every description openly to avow and pay liege homage, devout reverence, and implicit obedience to his authority, and to practise his worship, laws, and decrees; suffering no one even to traffic who refused to comply. And the number of his name is Latinus, descriptive of the language in which he seals up religious worship and the word of God, and of the empire of which he is the (ecclesiastical) head.”*

It is easy to perceive, that, without the introduction of this second ruling power, the prophetic description of Christendom, for the last twelve hundred years and more, would have been essentially defective. For truly it was not the ten kings alone that ruled the Western world: there was another which was so completely an *imperium in imperio*, that its intervention and ascendancy was interwoven with every public and private negotiation, and with every fibre of civil government. Its influence might be said to permeate, as it were, every ramified vein and artery of the body politic.

That very power is also foreshown by the prophet Daniel. After writing that “the ten horns are ten kings that shall arise,” he adds, “and *another* shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until *a time and times and the dividing of time*;”† that is, till the expiration of 1260 natu-

* Dissertation, p. 308, First Edition.

† Daniel vii.

ral years.* Those particulars have been explained in our former volume; by referring to which, it will be found that here in the Apocalypse we obtain much additional light respecting the actions, the character, and duration of this most extraordinary power. In the same volume we gave also the history of its *gradual* rise; which will now enable us the better to enter into the significant import of the symbol of “*ascending out of the earth* ;” for these words both express that gradual rise, and further denote that the ecclesiastical power did not arise like the former one, out of commotions and invasions, but quietly from within the Empire itself.† We assume, then, that the Papacy, as vested in the Roman Pontiff, is the power here intended by the symbol of the Second Beast, and that its being described as having two horns signifies the Pope’s two distinct sovereignties; the one, temporal or *secular*, derived from the three which he rooted up from among the original ten; and the other, that which he assumed as the professed head of the church,—i. e. his boasted spiritual or *ecclesiastical supremacy*. These *two* horns, being said to be “*like a Lamb*,” indicate him as “bearing” in appearance “the glory” of a Christian Church; since a lamb, throughout the Apocalypse, is the emblem of Christ,‡ even as it is every where

* See Dissertation, ch. x. p. 237. † Idem, ch. ix. and x.

‡ Indeed Grotius tells us, that the article being omitted, both to the Lamb and to the Dragon, in this verse, is no reason why both the words should not be rendered *the Lamb*, and *the Dragon*; for that such omissions are not uncommon; as, for instance, in Luke xxiii. 54, Gr. (See Poole’s Synopsis *in loc.*)

else the emblem of innocence, meekness, and purity ; and it signifies here his acting under the sanctified pretence of Christ's authority, and assuming an hypocritical air of meekness and charity. Witness, for example, the apostolical style with which he prefaces all his public documents ; his parade of washing the feet of pilgrims ; and the voluntary humility of sanctimonious titles which he assumes ; styling himself *servant of the servants of God*.^{*} These, with other peculiarities of similar character, all proclaim the correctness of the symbol, that in appearance he is *like a lamb*.

It is said, however, that *he spake as a dragon* (or as *the dragon*) ; by which we are to understand, that with all that specious humility, pretence of religion, affectation of teaching the doctrines of Christ, and of being animated with His Spirit, there is, nevertheless, the very subtlety, cruelty, ferocity, and tyranny of the dragon in his government ; (and of the dragon imperial power which preceded him in the Pagan times) ; yes, even the idolatry and persecuting spirit of Pagan Rome ; for all this does the symbol of the Dragon involve. The language of Daniel implies the same thing, when he says—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."[†] Again do we appeal to history, both past and present,

^{*} See Dissertation, ch. x. p. 237.

[†] In writing to the Emperor as *his meanest servant*.

for the correctness of the portraiture here delivered by prophecy. The man blasphemously calling himself Christ's Vicar on earth, and usurping other Divine titles, has never scrupled to violate Christ's precepts, Christ's example, and Christ's doctrines in everything. The first in ambition, in blasphemy, in wickedness, in intrigues, in cruelty, he stands, when weighed in the balance of the sanctuary, pre-eminent as the minister of Satan; yes, in every particular the very reverse of his own pretensions. His voice, wherever it has been heard—and where is the place that it has not, whether it be the cabinet of kings, the sanctuary of God, or the retirement of private life?—has ever been in opposition to Christ. It has spoken in indulgences, in simony, in the practices of idolatry, in exciting wars and quarrels, in grasping at wealth and power, in the deposition of kings, in contemning, and suppressing, and even blaspheming the Scriptures, in all filthiness of conduct, in lewdness and in falsehood;—it has spoken in the groans of the oppressed, in the fires of Smithfield, in the bayonets and swords of dragoons, in the gloomy walls of the Inquisition, and lastly in the person of the arch-agitator of Ireland;—and in every instance it has spoken “as (heretofore did) the Dragon!”

It is further declared, that *he exerciseth all the power of the First Beast before him, or in his presence.* Here then it is implied that there would be two distinct sovereign powers, contemporaneous, in one and the same Roman dominion; and thereon the

learned Dr. Cressener proves at some length, by a train of clear reasoning, first, that “the Second Beast is a church head, acknowledged as supreme throughout the whole Roman jurisdiction, and distinct from the First Beast. For the Second Beast is said to exercise *all the power* of the First Beast; and is, therefore, a supreme authority in that nation.” And he adds, that “the exercise of this power consists in obliging men to a religious worship of the First Beast, whose deadly wound was healed, (yea, in compelling them to this,) by an ecclesiastical authority. “All the mischief, for which the First Beast is so stigmatized in this prophecy, is that which is the whole business of the Second. And upon this account are those two Beasts represented as *one confederacy*. And therefore the one is often comprehended in that which is said to be done by the other, because it is one common interest that they both act in; and in which they both act at the same time. So that to signify the acts of either of them, it is enough on many occasions to intimate the name of but one of them.”*

He shows, in the next place, that “the Second Beast is a succession of ecclesiastical persons, having the supreme power in ecclesiastical affairs, confederated with the secular power, in one idolatrous, anti-christian rule, yet distinct from it.”† And to this effect Mede says, “These two Beasts are tied to one another in the nearest relation to one another; and both

* See Dem. of the Apoc. p. 178. † Idem, p. 179.

of them do together reign over the same part of the world. The first, or ten-horned Beast, we may call *The secular power*; the two-horned Beast, *The ecclesiastical power.*"*

Accordingly we find that in all the Papal nations such an anomaly has existed, and still does exist. We find, in a general way, that the Pope has taken the power out of the hands of the temporal sovereigns, and exercised it *before their face*; that indeed they had, in many cases, but little to do in the management of their own respective kingdoms; that, in fact, they seemed only to give their sanction to what was ordered and commanded by others. This is very manifest from the common proceedings which the Roman hierarchy have ever adopted against those whom they called heretics. They judge, condemn, and pass sentence against them, and then "deliver them over to the secular arm;" which they make the executioner of their sentence. Such, even in our own country, was the case with respect to the Martyrs in the days of Queen Mary. And the same things have been done, but to an incalculably greater extent, in other countries; particularly in France, Spain, Piedmont, and the Netherlands; evincing, in the clearest manner, that, overawed into the most abject compliance, the civil power has obeyed the commands which the Church has issued, and that it has generally been made the tool for giving the last blow to her victims. Other instances also,

* Mede, in c. 13, Apol. v. 1.

and these throughout the whole range of the political horizon, will suggest themselves to the informed reader. Perhaps the most splendid of such, as having happened in the very zenith of the Papal domination, were the Crusades to the Holy Land, wherein the whole power of the ten kingdoms was concentrated in one great mass, and for one great object, by the Pope and the Roman hierarchy, and wielded by them at their pleasure: thus *exercising all the power of the First Beast in his presence.*

Indeed, so great has been the Pope's commanding influence, that he has, on many occasions, controlled the allegiance of subjects to their own sovereigns; *causing the earth, and them that dwell therein, to worship, reverence, or be in subjection, AT HIS PLEASURE, to the First Beast, whose deadly wound was healed.* That is, the inhabitants throughout the length and breadth of that territory which was overshadowed by Western Roman greatness, or under *the head whose deadly wound was healed*, comprising the ten kingdoms into which the Western Empire was divided, have been his slaves. So much so, that emperors and kings have frequently been obliged to beg from him almost their very thrones. Such was the case with King John, and sundry kings of England; and numerous have been the instances in other countries; endless also have been the plots, the counter-plots, the wars, and civil wars, as the consequence. In fact, there has been scarcely a war among the different potentates of the Empire, of which this pretended Vicar of Christ

has not either been the prime mover, or the chief *dramatis persona*.

Another mark of identity is given in the miracles—that is, *pretended* miracles—which have all along emblazoned the pages of Papal history; and which are still not unprominent in the proceedings of the court of Rome. It is named in the thirteenth and fourteenth verses; which express that he, the Pope, “doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he hath power to do in the sight of the Beast.” From these words it is evident, that whatever be the nature of those “miracles,” they are *for the purposes of deception*, and therefore cannot be from God. To the same effect speaks St. Paul, in his Second Epistle to the Thessalonians (ii. 1—10): “This is he whose coming is after the working of Satan with all power and signs and *lying wonders*, and with all deceivableness of unrighteousness.”

We may observe with regard to the Popish miracles, and the same observation bears upon those that were performed under the Pagan religion, that their character is essentially different from those recorded in the Old and New Testaments. The latter were never wrought on trivial occasions, and always before so many witnesses, that no imposition could possibly be practised on those who witnessed them. They are also comparatively few in number, not more than two hundred being counted throughout the whole

Bible. But how far otherwise with the former! They are, in the first place, generally ridiculous, mean, and ludicrous: shameless, trifling, and often most indecent. There is nothing in them that at all bears the character of divine wisdom and majesty—nothing of the grandeur and simplicity of action which we discern in those wrought of God. They were often performed without either an adequate object or any credible witnesses, and in circumstances where the performer had the greatest opportunities of juggling; they have also been multiplied without end. It may be truly said, that in the biography of monks and saints in the Romish Church, one walks and lives in the midst of miracles—miracles with more of buffoonery, contemptibleness, and incredibility, belonging to them, than can even be found in the annals of Paganism. To which may be added, secondly, that they have the additional character of most awful blasphemy; proving, in every point of view, that the inventor of them all is *the Dragon, that old serpent, the Devil*, who gave unto “the Beast his power, his seat, and great authority.”* I will only add, that this is a mark of identity which continues down to the present day, as the public journals from time to time testify; for, unhappily, in speaking of the characteristics of Popery, we are not speaking of things

* For the detail of Popish miracles, see Mons. Jurieu on the Prophecies, vol. iii. ch. 18—21; Fysh on the Beast and his Image; and other works. Here it may be worth while to be reminded, that the intelligent and pious observer may *always* discover, even by *internal* evidence, a strong line of distinction between real and pretended miracles; *as well as* that the former have never been wrought but in the cause of truth and righteousness.

that have long gone by, they all yet exist before our eyes.

The next thing to be noticed, is, what is called “AN IMAGE *to the Beast which had the wound by a sword and did live;*” i.e. an ecclesiastical likeness of the secular power, or of the ten-horned Beast described so particularly in the first eight verses. This likeness may be regarded as consisting, not merely in its blasphemy, idolatry, and persecutions; but also, and especially, in the political structure of its ecclesiastical fabric; one great peculiarity of which appears to be, as distinguishing it very much from that of other nations, the variety of its orders of nobility, and the graduated scales of its social arrangements. For we find in the ecclesiastical jurisdiction of the Empire, every portion parcelled out according to the civil government. The Cardinals, Patriarchs, Archbishops, Bishops, Abbots, &c., had their ranks and places everywhere *according to the divisions of the provinces, cities, and towns*; and the names of ecclesiastical dioceses, with all their diversity and extent, *run parallel with the higher temporal dignities of the State*. Mosheim observes that the inferior prelates of the tenth century followed, with most zealous and indefatigable emulation, the ambition of the Bishops of Rome, and that they aimed at civil jurisdiction over the cities and territories, and aspired after nothing less than the honours and authority of Dukes, Marquesses, Counts, and Viscounts. And it was established by canon in two synods, that if any city were newly raised, the ecclesiastical dignities should be conformed to it. Thus the ramifi-

cations of the Church and those of the State, throughout the whole body of the Empire, ran, like arteries and veins, side by side with each other ; and kept every where the same mutual proportions ; so that the total of the one was a perfect image or counterpart of the other.

But it was no lifeless image. The Popish hierarchy was not a mere empty name, such as we see it, for the most part, in Protestant countries : it spake ; and it had a mouth that spake great things—it spake ‘as the Dragon.’ And not only so, but it caused men to give, under penalty of death, the same, or superior homage, respect, and reverence to itself, as had been paid to the secular power. Yea, the refusal of that profound reverence and worship, has deprived even princes of their kingdoms ; and not of their kingdoms only, but of their lives. We see this life and power of the Romish Clergy, throughout all their grades, in active exercise, from the Cardinal-prince Electors, Archbishops, and Bishops, downward to the tyrannical acts of the cruel and bigotted priests of Ireland at the present moment. This ecclesiastical Image, indeed, we witness still speaking in that unhappy country, as well as in all Papal nations ; and that with all its former arrogance and blasphemy ; demanding the most profound veneration of the soul and of the conscience ; still asserting the daring claim of infallibility, and pretending to have the curses of God, and eternal damnation in its hands.

The remaining verses of the chapter, viz. the 16th, 17th, and 18th, refer to what is called *the mark*, or

the name of the Beast, or the number of his name ; and a guide or direction to find out what this mark, or name, or number of the name is, occurs in the last of these verses. It is said to be *the number of a man, and his number is six hundred three score and six.* This enigmatical form of expressing names by numeral letters, is not uncommon in the earliest books and writings of the Heathen, the Jews, and the Christians ; and its practice, as prevailing in the Apostles' age, has been shown by various critics ; and especially by Dr. Adam Clarke, who adduces, in his remarks on this verse, a variety of ancient Greek specimens of the kind.

In setting ourselves to "calculate the number of the Beast," a task upon which we are commanded by the Holy Spirit to exercise our best judgment, let us observe ; first, That as St. John wrote the Apocalypse in Greek, the presumption is, that this name must be written in the same language, and with just as many Greek numeral letters as will spell the name, and no more. Thus we know that in this book our Lord Jesus Christ is written of as speaking of himself, saying, "I am the *Alpha* and the *Omega* ;" and these being respectively the first and last of the letters in the Greek alphabet, imply, that as the Greek language is that in which the book is written, so the number now in question is of course to be referred to the notation used in that language. Secondly, This name is not only to be the name *of a man*,* but

* Though Greek is doubtless the language in which we must primarily look for the name, yet as St. John was a Hebrew by

the name of the Beast ; that is, it is to be the name of the empire of the ten-horned Beast. But then also, from the importance attached to it, we may, without doubt, regard it as comprising the two-fold character of Roman rule ; that is to say, not the secular dominion only, but the ecclesiastical also. Now,

Thirdly, The Greek word “Lateinos,” which signifies LATIN, (of masculine gender) meets all these three requirements, together with every other here implied. For—

1. It is “the number of *a man* ;” and that man, the original founder of the Empire, who lived more than four centuries before the time of Romulus ; that founder was Lateinos, or, according to the Roman orthography, Latinus. For particulars, see the First Book of Livy, or the *Æneid* of Virgil, Lib. VII. From him, the Romans were denominated the race of Latins ; and their language, for the same reason, was called Latin.

2. It is *the number* of his name : that is, just as the three Greek characters in the text, expressing 666, denote this number, so the letters that spell the name will express the same number by being

birth, and has given in this book two other Hebrew names, viz. Armageddon and Abaddon, we may perhaps be allowed to look secondarily for the name in Hebrew ; and there it is not a little remarkable that we find the word רומיית, which *exactly* contains the number of the Beast, and may signify, as Bishop Newton observes, “Either such a number as men use ; or a number implying in it the name, title, or distinguishing characteristic of a man.” (Scott’s Commentary.) Bengelius takes the expression to be a Hebraism ; q. d. “a human name.”

added as numeral ciphers together ; for place every individual letter contained in the name of Lateinos, to the numerical power given it in the Greek language, then bring those numeral letters to a sum total, and you have the whole as follows :—

L	...	Λ	...	30
A	...	α	...	1
T	...	τ	...	300
E	...	ε	...	5
I	...	ι	...	10
N	...	ν	...	50
O	...	ο	...	70
S	...	ς	...	200
				666

Other examples of Greek names, as well as of words composing a sentence, have been adduced, which make the number 666 ; but they are not so strictly applicable to the general scope of the prophecy as the one before us, with the exception, perhaps, of the Hebrew as referred to in a preceding note ? All names and words in other languages, we believe, for the reasons above given, to be totally inapplicable.

3. It is the “*mark*” of Popery, or of the Western apostate Church. Gibbon, whose authority in this respect is very great, prominently styles “the subjects of the Pope, the Latins ; the nations of the West, who enlisted under the banner of the Cross, for the recovery or relief of the Holy Sepulchre.”*

* Ch. 48.

The Pope exerciseth all the power of the First Beast by his *Latin* papal Edicts, Anathemas, Bulls, &c. which from time to time he issues. It is in *this* language that he has denounced Emperors, Kings, and Princes who would not render him homage—in which he has called forth the power of the sword, confiscation, spoliation, and extirpation against the symbolical woman's "seed;" and it is in this language that he has so awfully blasphemed the God of Heaven. In fact, *the language* of Popery, throughout, in everything, is *Latin*. It confines the Word of God to *this* language, thus taking the key of knowledge from all but the learned. And not only so, but it is a bad translation; for, to say nothing of the numerous corruptions which are introduced, there are also numerous omissions, and mistaken readings, &c.; and between the two Editions of Pope Sixtus V. and Clement VIII. there are about two thousand different readings.

The Pope has even canonized, at the Council of Trent, the *Latin* language, for the special use of the Church of Rome; so that it is the *mark* of unity among all Papists; and every individual member is bound in his allegiance to acknowledge its *divine* and canonical uses in the public religious services, notwithstanding its being an unknown language to the common people.

The Papacy is, therefore, emphatically the *Latin* one; and its church the *Latin* Church; and such is that church called as the most astringent, expressive, and discriminating appellation that could be found

throughout the histories of Gibbon, Mosheim, Hallam, and others. As such, it *Latinizes* everything of an ecclesiastical character. *This* appellation is also used in the public instruments drawn up by the Popish councils themselves; and has been acknowledged even in the Papal Bulls.* In short, everything belonging to it being in this language—its masses, prayers, hymns, liturgies, canons, decretals, as well as the word of God, and other things above noticed—no title can be more significant.

All this is the more observable as *the discriminating mark* of the Beast, inasmuch as no other Church, either Protestant, Jewish, Greek, or Mahometan, ever made use of this language; though they have been often persecuted by the Church at Rome for not doing it. Remarkable also is this, from the circumstance, that though used as a living language by that apostate power, and though the original Greek and Hebrew have been sacrificed to it, yet has it been a perfectly dead language in every other respect for many centuries to this day, throughout the whole of Europe, not excepting Italy and Latium itself.

Our fourth and last observation is with respect to the general consent and testimony, borne by all the most eminent expositors, to this interpretation of the number 666.

In the first place, Irenæus, who lived in the second century, and was the disciple of Polycarp, who was the disciple of St. John, mentioned it as follows.

* See the Edict of Pope Eugenius IV., dated Sept. 17, 1437, and others.

“The name *Lateinos* contains the number 666, and it is very likely that this may be the name, because the last kingdom is so called, *for they are LATINS that now reign.*”*

“With regard to the NUMBER of the beast, I adopt,” says Mr. Cuninghame, “without hesitation, the explanation first given of it by Irenæus, the disciple of Polycarp, that it is contained in the name *Latinus*, as expressed in Greek characters.”†

Brightman says : “After diligently casting up all accounts, and examining all interpretations, I think *Lateinos* (*Latinus*) is the name which the Holy Ghost bids us number in this place.”

“We are encouraged,” says Dent, “to search into it, since it is *within the compass of man’s* reach. It is therefore no impossible thing; and finding out from thence his name, we need not desire more, for the field is open. St. John wrote in Greek, and he putteth down three Greek characters or letters, which in Greek numeration make 666. Now, further, we are to note, that the numerative letters of the Greek word *Lateinos* make just this number. Now Italy in old time was called *Latium*, and the Italians *Latini*, which noteth of what country the Beast should come. Moreover, the Beast’s name, or name of the Roman Empire, is *Lateinos*, because the Empire, both under the heathen tyrants, and the Popes especially, had all their religion, service, prayers, laws, decrees,

* Iren. lib. 3, cap. 30, p. 449, Ed. Grab. Oxon.

† Cuninghame on the Apocalypse, Fourth Ed. p. 170.

writings, and translations in Latin : all was in Latin ; the Pope preferred his Latin translation of the Bible before the Hebrew and Greek originals. True it is indeed what the Papists say, that many names may be invented, whose letters make this number : but the Spirit of God speaketh not of feigned names, for thereof can come nothing but uncertainty : but he willeth us to count the number of his name, which *then* the Beast had, that is, Lateinos. I do thus then conclude ; the Beast is a kingdom, and the Papacy is the kingdom of the Latins : therefore the Papacy is the Beast.”*

“ Mr. Gauntlett observes, “ The first founder of the Roman Empire was Lateinos, or Latinus. From him the Romans were called the race of the Latins. Their language also, for the same reason, was called Latin. The revived Western Empire was also called the Latin Empire, to distinguish it from the Greek Empire in the East. The Roman Church in the West was also called the Latin Church, for the sake of a similar distinction. The service of the Church is also performed in Latin ; and all its official papers are composed in the same language. But the word Lateinos not only signifies the name of the founder of the Latin Empire, but it may also be considered as the title of the Latin Empire and the Latin Church. The term is also the distinguishing appellation of every individual, both in the Empire and in the Church. The Beast, therefore, either secular or ec-

* “ The Ruin of Rome,” by Arthur Dent, A. D. 1650, p. 259.

clesiastical, may be called Lateinos ; the Pope, and the image of the Beast, may be styled Lateinos : and every Roman Papist may be denominated Lateinos.”*

The more particular explanation of the division of the Empire into that of Latin and Greek, is this : During the period of the distinction of the Roman Empire into East and West, till the overthrow of the latter in 476, the subjects of both empires were called Romans ; but soon after this event happened, the inhabitants of the West almost entirely lost that name, and were called after the respective kingdoms into which it was divided. But as the Eastern Empire was preserved from the entire ruin which fell upon the Western, its inhabitants still retained their ancient name until it was overthrown by Mahomet II. in 1453. In the mean time the people of the West, especially from the time of Charlemagne, when the Eastern and Western Empires were finally dis-severed—especially those under the influence of the Roman Church—were called *Latins* ; and that Church, the *Latin Church*—and that of the East, the *Greek Church*. Hence the division of the nominal Christian Church into the Latin and Greek Churches.

But, as the Holy Spirit hath manifestly made this a point of so much importance, we will add one or two other quotations, from the most distinguished writers. Dr. Cressener says, “This indeed is not to be meant of the sealing of any such marks upon the flesh of the followers of the Beast in *a literal sense* ;

* Gauntlett on the Revelation.

yet by analogy it must be understood of some particular marks of distinction between *Romanists* and others; and then what does more fitly suit with this than the Greek name of Lateinos, which does exactly fill up the number 666, or the number of the Beast? What was more likely to be designed by it in the text, than this, since this was the known distinguishing name of the Western *Romans* from those of the East, after the division of the Empire? And in the whole body of these visions about the Beast, I make no question but all the characters are *such, as all the world might easily know them* when they came to be fulfilled. Now it is evident, that in all the solemn acts of the Empire, and in General Councils, this distinction was always observed betwixt those of the Greek and Latin Church; and that the name of the Latins had the Western bishops, princes, and potentates; especially among that people in whose language the Apocalypse was writ, that is, *the Greeks*.

“Wherefore to have the mark, name, and number of the name, of the Beast, may very well signify the having and owning the name of a *Roman*, or *Roman Catholic*; as that is the same thing with the name of a Latin, and is a word of distinction betwixt a member of the Roman, and of any other communion of Christians.

“Thus it is decreed, That notwithstanding the very change of the language of Rome itself, none of the public offices of the Church shall be in other language than *Latin*; and that the Word of God itself shall be conveyed to the people in no other language, nor any other translation allowed to be

authentic, but that of the *Vulgar-Latin*; so that they will not allow either God to speak to his people, or his people to speak to him, but in the *Latin tongue*; and by this do they distinguish themselves, as the public *Shibboleth*, by which they are known all the world over.”*

The following observations of Mr. Faber are also valuable: “*The ten-horned Beast*, whose name is declared to contain the number 666, is certainly *the temporal Roman Empire*. Of this Empire the second founder was *Romulus*; but its first real or fictitious founder was *Latinus*; the ancient King of *Latium*. *Latinus* is therefore the name of a man. It is likewise the peculiar name of the *Western*, or *divided Roman Empire*, and the distinguishing appellation of *every individual in that Empire*. Here it is observable, that the Gentile name of *Latinus*, or a *Latin*, was, in the victorious days of the republic and Empire, almost lost in the more favourite Gentile name of *Romanus*, or a *Roman*. Preserved, however, it carefully was, though not so frequently used as the other; insomuch that, although the people were styled *Romans*, their language was denominated *Latin*. But when, by the arms of the Northern nations, the *Roman Empire* was divided into *ten kingdoms*; when, by setting up a *spiritual tyrant* in the Church, and by lapsing into Papal idolatry, it again became a *beast*; when *Rome* was governed by her Bishops under the wing of a new line of Emperors, and when Greece, formerly her instructor in the arts

* Cressener's Dem. of the Apoc., p. 275.

and sciences, was now become her rival both in imperial and ecclesiastical dominion : the old Gentile name of *Latin* was revived, and has ever since been the peculiar distinguishing title of the *Papal Roman Empire*, both *temporal* and *spiritual*. Such, accordingly, is the general appellation which the inhabitants of the West bear in the Eastern parts of the world : the particular names of *Spaniards*, *French*, and *Italians*, are swallowed up in the common title of *Latins*. Hence Mr. Gibbon, in his account of the Crusaders, terms, with strict propriety, the people of the Western Empire, *Latins* : and gives us, under this name, the history of the five *Latin* Emperors of Constantinople.* Hence also, although the Papists are wont absurdly to style themselves *Roman Catholics*, the *real* name of their community, as contradistinguished from the *Greek Church* and the *Armenian Church*, is certainly *the Latin Church*. Thus Thevenot, in his account of Mount Sinai, speaks of two Churches, one for *the Greeks*, and the other for *the Latins* : and thus Ricaut, throughout his work entitled, “The State of the Greek and Armenian Churches,” discriminates *the Romanists* from *all other professors of Christianity*, by the appellation of *Latins*.† To which the author can add from personal observation, that the same distinction exists in broad lines at Jerusalem—there being *the Armenian*, *Greek*, and *Latin* convents ; and the same respective Churches and Bishops.

* His. of Decline and Fall, Vol. ii. p. 243—304.

† Faber's Disc., Third Ed., Vol. ii. p. 337.

It is an admission even made by "Pastorini," (Dr. Walmsley) in his Popish Exposition of the Apocalypse, that "The Western part is called the Latin Church, whilst the Eastern is styled the Greek Church."

My having been thus particular upon this mark of Papal identity, is not because those that have been previously considered have been insufficient most fully to establish the ten-horned Beast, the two-horned beast, and the image of the Beast, to be the ten Western Papal kingdoms, the Popedom, and the Papal hierarchy; but because it is brought forward by the Holy Spirit as a MARK belonging to them all. And it is to be observed, that this *mark* is not described as anything distinct from *the name*, and *the number of the name*, with which it stands connected; for it is said, the mark, *or* the name, *or* the number of the name; intimating, not three distinct things, but different expressions of the same thing. Hence, when subsequently alluded to in ch. xiv., xix., and xx. of Rev., in connection with the Beast and his Image, only *the mark* is mentioned, this being considered to include *the name*, and *the number of the name*.

This "mark" appears to be pressed upon our closest attention, not merely as the name of the Beast and his Image, but for the purpose of a *special condemnation* of all who worship them, since it is in express contradiction to that divine prohibition so distinctly given in the fourteenth chapter of the first of Corinthians, running nearly throughout the whole chapter. The Lord by His Apostle Paul here says,

“ If any man speak in an unknown tongue ; let it be by two, or at the most by three, and that by course ; and let one interpret. *But if there be no interpreter, LET HIM KEEP SILENCE in the Church ; and let him speak to himself, and to God.*” (vv. 27, 28.)

And let it not be supposed that this mark is now obsolete ; for it still appears everywhere throughout the whole Papal Church, in all the vigour of youth. Let the Papists have churches in Ireland, in Russia, in China, in America, in Africa, in the Islands of the South Sea, or any where else, this peculiar characteristic appears *upon the forehead, and on the right hand* ; that is, both in their profession and in their practice. The religious services are performed in a tongue unknown to the respective inhabitants of each country, wherever it gains a footing ; and this is a practice observed by no other sect in the world ; and that unknown tongue is, THE LATIN !

It now only remains to notice, that in Papal countries, all who had not this mark, have been, and still are, so excluded from the common benefits of society ; “ *that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,*” as we hear of at present in Ireland and other places. These prohibitions of commerce and intercourse with those who came out from the abominations of Popery, have been enforced, on many occasions, by anathemas, bulls, and curses. One Papal excommunication of Pope Martin the Fifth, in confirmation of the Council of Constance, —and it is a specimen of very many others—com-

mānds that "all emperors, princes, lords, and magistrates, as well civil as ecclesiastical, do expel all heretics out of their territories, not suffering them to make contracts, or to exercise any kind of merchandise among them."

The description of the Papacy, both in its secular and ecclesiastical ruling powers, being now completed, the next thing we find is a cluster of signs and Divine announcements immediately bearing upon, and exhibiting some particulars of, its final and irremediable fall. In the mean time, it will be well to study the faithful representation we have been viewing; and may its totally anti-Christian character and aspect cause us to cling more closely and devotedly to the simple naked Truth, AS IT IS IN JESUS.

CHAPTER XVI.

SIGNS AND ANNOUNCEMENTS,

PARTICULARLY OF THOSE IN COMING EVENTS.

Retrospect of parallel Apocalyptic predictions already considered—

The 144000 with the Lamb on Mount Zion, identical with the Sealed Twelve Thousands, Rev. vii.—Gospel Truths—Angels; the order observed in their appearance—"Another Angel"—The Universal Preaching of the Gospel—For a witness to all nations—The hour of God's Judgment on the Papacy—Babylon, its Symbolical Import—Its Fall announced—The "Third Angel"—The Solemn Warning he gives against the errors of Popery—Persecution of the Church of God—Agency of angels in the different visions—The coming of the Son of Man—The Harvest of the earth reaped—The Vintage—The Wine-press of the Wrath of God—The treading of the Wine-press—Great slaughter of God's enemies.

CHAPTER XVI.

SIGNS AND ANNOUNCEMENTS OF COMING EVENTS IN THE CHURCH OF GOD.

“AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having* his name and his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” (Rev. xiv. 1—5.)

Upon comparing this passage with its parallel in the seventh chapter, we perceive at once that the present or *third* column of apocalyptic prophecy,

* “Lectio indubie genuina.”—*Griesb.*

commencing at the twelfth chapter, has at length conducted us into the termination of the period of the Sixth Seal; that is, into the events which shall come to pass just before the opening of the Seventh Seal. This is a manifest proof that the description in the thirteenth chapter, of the secular and the ecclesiastical Papal power, comprises the long period which is there assigned to it; namely, "forty and two (prophetic) months," or 1260 natural years: and is *to us* its own witness, that it comprises nothing of time *beyond* that period. We might indeed, independently of such proof, safely infer that such must be the case; and this by tracing, first, in the twelfth chapter, the united contents of the three earliest opened Seals, that is to say, the epochs of Constantine, Theodosius, and Justinian, as combining with those of the four first Trumpets in producing *the rise* of that two-fold Papal power; and then, the contents of the three subsequently opened seals, that is to say, the important epochs of Charlemagne, Charles the Fifth, and Napoleon, in connexion with those of the Fifth and Sixth Trumpets, namely, of the Saracens and Turks, we perceive all the great and mighty master movements *of its long and guilty career*.

Conducted, by such considerations, to a point of synchronism at nearly the bottom of the above-mentioned three distinct and parallel columns of prophecy, let us renew our attention to that particular scene of recognition which the passage at the head of this chapter presents to us. That scene is, the

re-appearance of the redeemed Church of God, now as a newly-arrived company (*from earth, or from among men,*) IN HEAVEN, “before the throne of God and the Lamb!”—even the same company as was described in the seventh chapter. Here, then, we would point at the leading particulars of that description, and those of the one before us, being identically the same one with another. (1.) Their number is the same; a *hundred and forty and four thousand*; or, as subsequently explained (ch. vii. 9), “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.” (2.) Their mark is the same: in the one, *the seal of the living God in their foreheads*; in the other, His (the Lamb’s) name, and *His Father’s name, written in their foreheads*. (3.) Their locality: there—*before the throne and before the Lamb*; here—*with the Lamb on Mount Sion—before the throne, and before the four living creatures, and the elders*. (4.) Their cry: *with a loud voice*; here—a *voice from heaven, as the voice of many waters, and as the voice of a great thunder*. (5.) Their song: *The salvation to our God which sitteth upon the throne, and unto the Lamb*; here—*as it were a new song*. (6.) Their deliverance: there, they came out of *the great tribulation*; here—*they were redeemed from the earth, or from among men*. (7.) Their perfect purity: there—*they have washed their robes, and made them white in the blood of the Lamb*; here—*they are not defiled with women*; that is, with idolatry or a false apostate religion: *for* (thus) *they are virgins*; and in their mouth was found

no guile : for they are without fault before the throne of God.

(9.) Lastly, while all the above particulars respectively show that both descriptions not only belong to one and the same people, but also refer to one and the same grand event; this showing is still more fully confirmed by the chronological order in which such particulars stand respectively arranged. For example, the first particular in the above enumeration, viz., the appearance of the rescued church in heaven, as redeemed *from among men*, and numbered symbolically as 144000, also styled the first-fruits unto God and to the Lamb, is the event which immediately precedes the opening of the Seventh Seal. Now in Rev. x. 1—6, this Seventh Seal—or as it is there termed, “the little opened book,” seen in the hand of that mighty angel (of the covenant) who symbolizes the Lord Jesus Christ himself—is perceived to have been thus opened at the moment when He utters His solemn asseveration, that “*TIME shall be no longer ;*” an asseveration which, as we have explained upon that chapter, informs us, that the prophetic period of “*a time, times, and half a time*” of the Papal power, is at an end.*

This being the case, it follows that the scene of the 144000 in heaven, with white robes, and palms in their hands, being here again presented to us immediately after the Papal power has been so particularly described in the thirteenth chapter, is for the purpose of continuing the prophetic narrative

* See p. 218, Vol. I. of this Work.

from the seventh chapter; accordingly we now find such a continuation set before us, and that we are again amidst the all-important signs of the last times. Moreover, this is just what we might naturally look for; namely, that, at the point of time we are again arrived at, the two narratives should thus coalesce, for they are the same history. They begin with the same event; viz., the triumph of Christianity over Paganism under Constantine, and alike refer to affairs *within* the Empire itself; a thing which the series of "the Seven Trumpets" does *not* do, except indirectly. Now the series of the Seven Seals points at *the instrumentality* by which the various great internal changes were to be accomplished; while the history of the Woman and the Dragon, shews *the effects* of those changes, as well as the invisible agencies, both good and bad, by whose secret influence they were really brought to pass.

Let us then proceed with the thread of the prophetic narrative as thus taken up; only just before doing this it may be profitable to digress for a moment, in order to draw a more than passing attention to the "exceeding great and precious" Gospel truths which are couched in this apocalyptic paragraph. In our review of that grand disclosure made to Daniel, in his ninth chapter, (ver. 24), we took occasion to notice particularly those distinguishing doctrines of grace which we there find involved in the death of 'Messiah the Prince of Life.' Thus we specially remarked on *the finishing of the transgression, the making an end of sins, the making reconciliation for*

iniquity, the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the Holy of Holies, as comprehensively expressing the great essentials of the Gospel. Now here in the Apocalypse we learn concerning this innumerable company standing on Mount Zion, as the heavenly Jerusalem before the throne of God and the Lamb, arrayed in the glory and beauty of holiness and triumph, that it was in virtue of their professed subjection to these essential truths, that they had escaped out of the great tribulation which was about to overwhelm the inhabitants of the earth, and that they had been safely wafted into the blissful mansion of heaven. "These that are arrayed in white robes," it was asked—and oh! may it be asked concerning *us*—"who are they, and whence came they?" It was answered—and we may well ponder over the answer for ourselves—"These are they that have washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne of God, and serve him day and night in his temple." Clothed with this complete and perfect righteousness, it is further said, "that in their mouth is no guile; and that they are *without fault* before the throne of God!" Hence we find the burden of every song to be, not *Worthy are we*, but "Worthy is the Lamb that was slain, and hath redeemed us to God by His own blood."

But to proceed with the prophetic narrative as here resumed from the seventh chapter; there, as *well as here, we see the militant Christian Church trans-*

lated to heaven. And let us first observe, that the thread of the narrative is resumed by the mention of “*ANOTHER angel.*” Now this distinctive word, “*another,*” pre-supposes an antecedent “angel.” Accordingly we find, on referring to the seventh chapter, that such antecedent angel there was; for with respect to the appearance of “angels,” a remarkable order is observed, and requires our notice. After the particulars of the Sixth Seal had been enumerated, the Apostle saith, “I saw *four angels* standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.” This we have already explained; and have remarked, that it accounts for the present quiet state of the nations.* He then adds; “And I saw *another angel* ascending from the East, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” He next gives the particulars of the appearance of those servants of God, before “the throne of God and the Lamb” in heaven: which particulars occupy not only the whole remaining part of the chapter, but likewise the first five verses of the chapter before us.

Here then he adds:—

“And I saw *another angel* fly in the midst of heaven, having

* See pp. 102—106, Vol. I. of this Work.

the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the season of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters." xiv. 6, 7.)

The expression, "flying in the midst of heaven," having previously come before us on an occasion of deep "woe;" we considered it to have reference to something that would be very publicly and universally seen and experienced. This was eminently the case under the Fifth and Sixth Trumpets, and will be pre-eminently so in the concentrated *woe* of the Seventh. *Here* it appears to signify, that during the suspension of war, expressed by the holding of the four winds after the commotions of the Sixth Seal, or the French Revolution, the everlasting Gospel would be preached and spread so universally, as to attract the notice of all nations, and constitute a remarkable feature or *sign of the times*. And it seems impossible to put any other construction upon its being mentioned here in such a connexion. The very circumstance, that "the servants of God," as seen in heaven under the symbolical number of 144000, are here spoken of as "a great multitude which no man could number, *of all nations, and kindreds, and people, and tongues,*" renders such an extension of the Gospel "to every nation, and kindred, and tongue, and people,"* absolutely prerequisite.

* It is worthy of notice that here is a repetition of the very same terms as in the preceding quotation from Rev. vii. 9, "Of all nations, and kindreds, and people, and tongues."

We consider that it is here called "*The everlasting Gospel*," to shew that it is the Gospel of Jesus Christ as revealed throughout the Holy Scriptures, and not the spurious, mutilated religion, apostacy, or *Christianized* idolatry, which the Papists call Gospel.—Our Saviour himself, when personally foretelling the same universal promulgation, calls it "*The Gospel of the Kingdom*," which "shall be preached in all the world *for a witness* unto all nations, and then *shall the end come*."*

That *this* sign of the times hath already more than begun to make its appearance, is evident enough. Christianity, or pure unadulterated religion, has not only risen from the temporary eclipse with which it was for a time shrouded by the diabolical attempt throughout Western Europe, at the end of the last century, to effect its destruction; but it has spread with inexpressible grandeur, not generally indeed for conversion, but *as a witness*, into every part of the world. It has not only stood upon its feet, but it has penetrated, by circulation of the Scriptures, by the preaching of missionaries, and by a variety of other means, wherever the British arms, or commercial, scientific, or missionary enterprizes, have found their way. Hence we are at no loss about the true import of the expression "all the world," or how to understand the terms "every nation, and kindred, and tongue, and people;" since no possible advance of science, or adventurousness of human

* Matt. xxiv. 14.

enterprize, is likely to impart a larger meaning to the expression, than that which it at this time conveys. We know that there are no more continents, and may well presume there are but few more islands, that have not been discovered.

This, then, is one important sign of the times now before our eyes. The operations of the respective religious Societies, and particularly their annual meetings, constantly remind us, that the age in which we live is quite distinguished by it. But what does it indicate? what is the voice with which it speaks? Is it, as many would tell us, a promise for the actual *conversion* of the world? That a remnant will be called *out of the world*, is certain; because it is said, that some from *every nation, and kindred, and tongue, and people*, will be among the happy rescued multitude of which we have now been reading. And also because the Lord Jesus hath declared that “he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”* But what does Scripture itself tell us *is* the voice with which it speaks? It saith, “with a loud voice, *Fear God, and give glory to him; FOR THE SEASON OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*”

This monitory announcement has a much deeper

* Mark xiii. 27. Comp. Matt. xxiv. 31.

solemnity, and intensity of meaning, than we are, at first sight, apt to imagine. It has immediate reference to the preceding description of that anti-Christian power and confederacy whose long career has been so signally distinguished by blasphemy and rebellion against God: which power and confederacy we have proved to be the Papacy, and all who are influenced by it, directly or indirectly, to ungodliness and vanity, or vain worship. This announcement tells the world that "the hour of the judgment" of that power and confederacy is come; and the present diffusion of the Gospel is here divinely held up as a sign thereof. What kind of *judgment* that is which is thus announced, we are informed by the following words of Daniel. "I beheld, till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, *and the books were opened. I beheld then, (or, meanwhile) because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* I saw in the night visions, and, behold, one *like the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, *and a kingdom*, that all people,

nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”*—“The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”†

Again: “And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. *But the JUDGMENT shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*”‡ And is indeed the season of that judgment come? Does God, in the present great sign of the everlasting Gospel being preached in all parts of the world, speak with a loud voice to this effect? Then let all whom it concerns,—and whom does it not concern?—hear! Let Societies, missionaries, and ministers of the Gospel, hear! Let this be the motto inscribed over every platform, and in the room of every committee,—**FEAR GOD, AND GIVE THE GLORY TO HIM; FOR THE SEASON OF HIS JUDGMENT IS COME!**

To this monitory announcement is added, *a com-*

* Dan. vii. 9—11, 13, 14. † Ver. 18. ‡ Vers. 24—26.

mand; and it is one which likewise appears to be specially addressed both to public meetings and committee meetings, as well as to all who are any wise engaged in the propagation of the Gospel. That solemn command is, “*WORSHIP him that made heaven, and earth, and the sea, and the fountains of waters.*” From these words, which omit all mention of Christ or the Lamb, though such mention is so common throughout the book, as well as from the words we above quoted out of the Book of Daniel, it would almost appear as if God the Father had more especially taken this great judgment into his own hands, in vindication of the injured honour of his Son. Such a pointed omission deserves at least our serious reflection; and truly the whole subject of this passage, like every other in Scripture, “is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.”

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (ver. 8.)

To understand the full import of this second announcement, we must first endeavour to ascertain why the name of Babylon is introduced in connexion with the fall of the Papacy, whether as typical or otherwise. If we refer to the time when Babylon flourished, and particularly the reign of Nebuchadnezzar with that of Belshazzar, we find Scripture noticing that kingdom chiefly on account of the captivity and oppressive subjection in which it held the Lord’s people.

Hence the appositeness of its symbolic name in this second announcement, as signifying Rome, has been perceived and acknowledged by Protestant writers generally, and indeed is admitted even by learned Jesuits themselves, such as Alcasar, Ribera, and Cornelius à Lapide, as also by those more celebrated Papists, the Cardinals Bellarmine and Baronius.* Another reason which may be assigned for the significance of the name is, that whereas Babylon was represented by *the head* of the great image in Daniel's vision, Rome itself was there symbolized by the feet and ten toes. The Roman Empire of the Revelation, in its ten divided kingdoms, therefore, may be considered as the Babylonian in the last period of its existence; for the image is still looked upon (in the second chapter of Daniel, verses 34 and 35,) *as standing*, until it be smitten upon the ten toes; when it is said to fall in pieces altogether, "the gold, the silver, the brass, and the iron."

A more special reason, however, for which the name of Babylon is here adopted, is evidently on account of the manner and circumstances of ITS FALL. It seems to say, Look back upon Babylon of old; see how it fell: in the same manner shall fall that power which has "made all nations drink of the wine of the wrath of its fornication." Here also is the very same kind of language which was used by Isaiah and Jeremiah, in foretelling the downfall of ancient Babylon. Thus Isaiah

* See quotations to this effect in Dr. Cressener's Dem. of the Apocalypse, p. 8.

(xxi. 9), "Behold, here cometh a chariot of men, with a couple of horsemen. And (the watchman) answered and said, (or further said,) *Babylon is fallen, is fallen*; and all the graven images of her gods he hath broken unto the ground." And Jeremiah: "Babylon hath been a golden cup in the Lord's hand, that made *all the earth drunken: the nations have drunken of her wine*; therefore the nations are mad. *Babylon is suddenly fallen and destroyed.*"* The circumstances of that fall are found in the fifth of Daniel, where it is said, on the occasion of a great feast given by Belshazzar, a hand-writing upon the wall warned him that his kingdom was numbered and finished: and "In that night was Belshazzar, the king of the Chaldeans, slain." See also Rollin, Vol. II. p. 199. "All hands," it was prophesied, "shall be faint" on the occasion, "and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another."† "The land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon

* Jer. li. 7, 8.

† Isa. xiii. 7, 8.

that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.”*

This death-like apprehension, whether intimated or not by *the silence* of the “Seventh Seal,” may well remind us of that of the inhabitants of Canaan, when in expectation of the divine judgments which fell upon *them*. Exod. xv. 16: “Fear and dread shall fall upon them; by the greatness of thine arm they shall be *still* (Heb. *silent*) as a stone.”

The “*signs*” of this fall are also extremely ominous, whether they are supposed to refer to the type or to the antitype; being exactly the same as those given by our Lord, “*in the sun, in the moon, and in the stars,*” and the same as we find them in the “Sixth Seal.” “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”† The *instruments* likewise of this fall are ominous, as bearing upon the antitype. “For out OF THE NORTH there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein.”‡ Again: “For, lo, I will raise and cause to come up against Babylon *an assembly of great nations from THE NORTH COUNTRY*: and

* Jer. li. 29—32.

† Isa. xiii. 10, 19.

‡ Jer. l. 3.

they shall set themselves in array against her ; from thence shall she be taken : their arrows shall be as of a mighty expert man ; none shall return in vain. And Chaldea shall be a spoil : all that spoil her shall be satisfied, saith the Lord.”*

There may be one other reason for here introducing the fall of Babylon as a type of that of the Papal power ; namely, its connexion with *the restoration of the Jews*. For in the same fiftieth chapter of Jeremiah, we first read, (verses 2, 3,) *Babylon is taken, Bel is confounded, Merodach is broken in pieces ; her idols are confounded, her images are broken in pieces* ; and immediately after this we read, (verses 4, 5,) “ In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping : they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.” This prediction appears to look far beyond the return from the Babylonish captivity, since both Israel and Judah are so distinctly included. We therefore infer, that the angel’s annunciation here, “ Babylon is fallen, is fallen,” hath special reference to God’s gracious dealings with his ancient people ; while the “ sign ” of the Gospel being preached in all nations, shews the fall of *Roman* Babylon, with the Restoration of Israel, to be very near at hand ; thus confirming all

* Jer. l. 9, 10.

our previous anticipations and calculations relative to those two expected events.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (xiv. 9—13.)

The first thing here to be noticed, is the apparent anomaly of designating this angel “*the third*,” whereas the *first* of the *three* had been denominated “*another* angel.” The reason doubtless is, because this angel is the third in relation to the predictions in the present and the preceding chapter upon Popery; while the first of the three is nevertheless called *another*, because this distinctive epithet, as we have before intimated, serves to point at the immediate historical connexion of the present with the seventh chapter. The sameness also of the manner of the the third angel’s crying, namely, “*with a loud voice*”—as was recorded of the first angel, and not of the second—is observable and significant. For on looking carefully through the whole chapter, we find with

each new subject the same special adjunct of “a loud voice” again and again introduced. The reason of its omission in the instance of the second angel appears to be, because that instance alone is unaccompanied with *an admonition or command*; therefore was this utterance, we presume, with a voice less *loud*. Yet each of these announcements ought, irrespectively of admonition, to be considered as given for very important purposes; and as involving every one of ourselves in great and solemn responsibility before God. May He give us grace that “the ears of them that hear may hearken!” (Isaiah xxxii. 3.)

To this are we particularly called, with regard to the present third awful warning here before us. It is fashionable, in our days, to put a gloss upon the soul-destroying corruptions inherent in Popery, and to call them harmless. In consequence of the restraints under which it has lain since the glorious Revolution of 1688, we have, as a nation, been accustomed to imagine there can be no possible reason for apprehending the least re-ascendancy of that power, much less its renewal of persecution. At this very time, while it is making astounding advances into the vitals of our constitution, all efforts to conceal its deformities, and to induce us to believe it a harmless thing, are so studiously applied, that it is suffered to proceed in its insidious course, not only almost without interruption, but even with approval. This is the natural consequence of not judging of its real nature by the Word of God; and of forgetting that we ought to be ruled by infinitely higher considerations than those of

mere human expediency. What *we* term liberty of conscience has nothing whatever to do with it ; the admonition of the Almighty here admitting of nothing below implicit obedience. “ If any man worship the Beast and his Image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

Here then the wisdom of men and the wisdom of God are at direct variance ; and much in the same way as in the time of Jeroboam ; who, after the revolt of the ten tribes to himself, ordered, in his wisdom, two golden calves to be set up, the one in Dan, and the other in Bethel ; and commanded the people to go thither to worship, and not to Jerusalem, as God had ordained. The consequence of such political expediency was, that “ it became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth ;”* and ultimately was it the cause of the whole nation being carried into a captivity, from which they have never, to this day, returned. As this act of Jeroboam subjected Israel to the awful judgments of God ; so has the admission of those “ who worship the Beast and his Image, and receive his mark in his forehead, or in his hand,” into power in this kingdom, united us once more to Pa-

* 1 Kings xiii, 34,

pal Rome, and to a participation in her tremendous coming judgments. It will be well both for the Church of Christ and for those who are tampering with this apostacy, whether statesmen, clergy, or laity, whether through the channels of Tractarianism or otherwise, to "hearken diligently" to what God saith to us all in the admonition and warning here before us. IT IS HIS VOICE; and in the whole compass of language a stronger admonition and warning cannot be found; so that if this be insufficient to excite apprehensions of danger, pointed, as it directly is, at the present crisis, then can nothing protect these realms from the coming wrath. It appears unnecessary, in this place, to enlarge on the particulars of that admonition, or that warning of wrath; we shall therefore but repeat it once more, and with earnest prayer that the "LOUD VOICE" may reach every heart. "If any man worship the Beast and his Image, and receive *his* mark in his forehead, or in his hand *the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.*" Thus, as the anti-typical or Romish Babylon has "made all nations drink of the wine of the wrath of her fornication," shall she drink "of the wine of the

wrath of God, *which is poured out without mixture into the cup of his indignation!*" As an aggravation of their torment, it is said to be "in the presence of the holy angels, and in the presence of the Lamb."

From what we next read in the twelfth and thirteenth verses, we cannot but infer, that, though but *for a short season*, the patience of the Saints will be severely tried by persecution. Such a conclusion is in accordance with what we find in Dan. xi. 35, and xii. 10,* as referring to this same period of time. With a quotation from Dr. Cressener, which appears to contain a right view of the subject, we will pass on to the next important verses. He says: "The time of the patience of the Saints, chap. xiv. 12, is the fiercest persecution of the true Church by the Beast, betwixt the preaching of the everlasting Gospel, and the last destruction of the Beast. For (1), That it is betwixt the preaching of the Gospel, and the last destruction of the Beast, is manifest from the place that it has in the prophecy, betwixt the preaching and the vintage. (2.) And that it is the *fiercest persecution of the Church*, within that compass of time, is sufficiently signified by these emphatic expressions:—*Here is the patience of the Saints*;—*Here are those that keep the commandments of God*:—and, *Blessed are the dead that die in the Lord from henceforth*: Yea, saith the Spirit, that they may rest from their labours.

"There could hardly have been a more emphatical

* See Dissertation, pp. 385, 386.

signification (intimation) of a very extraordinary trial of the patience and constancy of the true church at that particular time above every other trial whatsoever. They are expressions of a most remarkable persecution, and distinguish it from all others of the kind: as if the patience of the Saints, and their constancy to the faith in other trials, had been nothing to be regarded in comparison with the exercise of it under this. And as if their deliverance from all other persecutions were not at all to be compared with the happiness of their deliverance out of this, though it were by their deaths; which, by the way, shews that the sufferings in this persecution were much more grievous than martyrdom itself. For death is represented to be an ease and a deliverance from these sufferings; and, as that, it is repeated again after the first mention of the blessedness of such a death, together with the reason given for it in these terms; “*Yea, saith the Spirit, that they may rest from their labours.*”*

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the season† to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. (vv. 14—16.)

The whole of this succession of angels, as far as hitherto, has been chiefly for the purpose of *uttering*

* Cress. Judgments of God, p. 224. The word *κόπων* may here accurately express labours; with excessive toil, trouble, and vexation.

† The expression “for thee” to be omitted. Certissime delendum.—*Griesb.*

voices from God—and not so particularly for *the exhibition of events*. But information of the most important kind has been conveyed by their respective messages ; and it is doubly important and interesting *to us*, inasmuch as we are living at a time when the commotions of the Sixth Seal, or of the French Revolution, have but lately (if even yet) subsided.

The first thing we are thus informed of is, that the most destructive wars are merely suspended ; and this fact is symbolized by the four angels holding in the four winds of heaven, (ch. vii. 1.)

Secondly, we are thus informed that the time of peace is to last only until *the servants of God* shall all have been sealed in their foreheads—their number is symbolically expressed, as also their subsequent arrival before the throne of God and the Lamb. (ch. vii. 2—17 ; and ch. xiv. 1—5.)

Thirdly, we thus learn concerning the present circulation of *the everlasting Gospel* through the world, and of its being a sign that the season of God's judgment upon the Papal power and confederacy is arrived. (ch. xiv. 6, 7.)

Fourthly, we thus have it announced, that the fall of Roman Babylon, because of her sins and sorceries, in seducing all nations to apostacy and idolatry, is near, and shall be certain and sudden ; even as was that of the heathen Babylon of former times. (ch. xiv. 8.)

The fifth angelic announcement is that which we have just now considered ; namely, upon the tremendous consequences of having anything to do with Popery ; the test it will call forth of real religion ;

and the special and sweet assurance, confirmed "*by the Spirit,*" that *the dead who die in the Lord are blessed, that they rest from their labours, and that their works do follow them.* (ch. xiv. 9—13.)

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." (vers. 14.)

In proceeding to these words, we come to the direct *exhibition of an event*:—that event which, throughout the whole of the New Testament, is held up as the great end of the Christian's hope and expectation—viz. THE SECOND COMING OF THE LORD! It is ushered in by the significant exclamation, "Behold," or "Lo!" which often occurs in the prophetic Scriptures, when something of more than common importance is about to be disclosed, and it calls our best attention to it accordingly. The description is much in the same language as that in which it is prophesied, (1), By our Lord himself, Matt. xxiv. 30: "And then shall appear the sign of *the Son of man* in heaven: and then shall all the tribes of the earth mourn, and they shall see *the Son of man coming in the clouds of heaven* with power and great glory." And again, (2), when before Caiaphas, "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see *the Son of man* sitting on the right hand of power, and coming *in the clouds of heaven.*"* In both these instances it will be perceived that he calls himself

* Matt. xxvi. 64.

the Son of man, and describes himself as *coming in the clouds of heaven*; so that when the Apostle looked, and beheld *a white cloud, and upon the cloud one sat like unto the Son of man*, it is evident he saw “the glorious appearing of the great God even our Saviour, Jesus Christ;”* the blessed hope of the Church. (3), In referring also to our Lord’s ascension, as described by Luke in the Acts of the Apostles, (ch. i. 9, 11,) we read, that “while they beheld, he was taken up; and *a cloud* received him out of their sight;” and that he shall “*so come in like manner as they had seen him go.*” That is, he shall come upon *a cloud*. (4), The same expression is used at the opening of the Apocalypse, where, in setting this great event before the Church, it is said, “*Behold, he cometh with clouds*; and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him.” And as if the whole current of prophecy converged to the same centre of final manifestation, the inspired volume closes with saying, “He who testifieth these things, saith, *Surely I come quickly*, Amen. Even so come, Lord Jesus.”

Upon his head was “a golden crown.” This symbol is not that of rule and dominion, the original word being “crown,” and not “diadem,” which latter is what is described as on the heads and horns of the Beast, in ch. xii. 3, and xiii. 1; nor is it the “many diadems” described as on the Redeemer’s head in ch. xix. 12. It signifies simply, in connection with the

* Titus ii. 13.

“*white cloud*,” conquest, victory, and reward ; having the same meaning as the *white robes and golden crowns* upon the four and twenty elders, and the *white horse and crown* of the First Seal.

“And in his hand a sharp sickle”—the instrument by which corn is both reaped and gathered : its sharpness denoting the speed with which it is to be used. We accordingly now again hear a voice ; “*And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : FOR THE SEASON TO REAP IS COME ; FOR THE HARVEST OF THE EARTH IS RIPE.*”

The name of “harvest,” in this place, denotes the ingathering of God’s servants ; even as the name of “wheat” or “corn” is used by John the Baptist, in Matt. iii. 12, to signify *the servants of God*: “Whose fan is in his hand, and he will thoroughly purge his floor, and gather HIS *wheat into the garner* ; but he will burn up the chaff with unquenchable fire :”—as also our Lord himself ; “Let both grow together until *the harvest* : and in the time of *harvest* I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : *but GATHER THE WHEAT INTO MY BARN.*”* *The reapers*, as our Saviour teaches upon this last passage, are “the angels,” who “shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. THEN shall

* Matt xiii. 30.

the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”* How strikingly does this parable, with his own elucidation of it, accord with what he further predicted a short time before he suffered: namely, “Then shall appear the sign of *the Son of man* in heaven: and then *shall all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*”†

These quotations supply us with the full meaning of the sixteenth verse: “*And he that sat on the cloud thrust in his sickle on the earth; AND THE EARTH WAS REAPED!*” Thus is the wheat to be quickly gathered into the garner; and then, as we have already seen in the prophetic representation of Rev. vii., which is also resumed in the first five verses of this chapter, “then shall *the righteous shine forth as the sun in the kingdom of their Father.*”

After this description of the sudden and majestic manner, as likewise of the end, of our Lord’s second coming—a description that meanwhile shows the consecutive order in which that great event will be brought to pass—the concluding scene is awfully next presented to us; namely, of those transactions which have been intimated already by *the burning*

* Matt. xiii. 39, 41—43. † Matt. xxiv. 30, 31.

of the tares, and by the "all things that offend" being "*cast into a furnace of fire,*" but which are here foreshown by that significant symbol which is their frequent representative in other parts of Scripture; namely, **THE VINTAGE.**

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (vv. 17—20.)

As every peculiarity of expression in the prophetic Scriptures is most significant, and to be carefully noticed, let us first observe, that the angel spoken of in the fifteenth verse, and the angel here to be noticed in the seventeenth, are equally described as having come *out of the temple*, that is, from the Church of God. In the former instance, the loud voice of the angel out of the temple, is a call for the Son of man to gather in the harvest, *to reap the earth*: whereas in the latter, the angel out of the temple is represented to be the one that gathers the clusters of the vine, and not the one that calls. Again: of the former, it is represented that he *came out of the temple*: but of the latter, that he came *out of the temple WHICH IS IN HEAVEN.* By this last distinction we can only understand, that the harvest of the Church being gathered in, the Church

is henceforward *in heaven*, and therefore it is so expressed. The last mentioned angel (in the eighteenth verse) being described as having come out *from the altar*, and as having *power over fire*, appears to be thus spoken of in reference to the import of the golden altar, and fire taken from off it; as seen already in Rev. viii. 2—5, where the same symbol is introductory to the sounding of the Seven Trumpets, and refers to the wrath of God. Thus, whereas the loud voice from the former angel out of the temple, (v. 15), is a call of overwhelming love and mercy; that of the angel that came out from the altar, and had power over fire, is a great cry, or outcry,* of fiery wrath and indignation.

By the grapes being *fully ripe*, we understand, that the apostate church, as consisting of those who “worship the Beast and his Image, and receive his mark on their forehead, or in their hand,” is now fully ripe for judgment. “Because she made all nations drink of *the wine* of the wrath of her fornication;” she shall *drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation*. Of all this “the season” is here represented as “arrived.” “*The angel thrust in his sickle INTO THE EARTH, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*” It has been repeatedly observed, that *the earth* sig-

* The distinction here between κράζων ἐν φωνῇ μεγάλῃ in the fifteenth verse, and ἐφώνησε κραυγῇ μεγάλῃ in the eighteenth verse, is emphatic, and worthy of notice.

nifies the territorial limit of the Roman or Latin Empire. *The vine* very frequently symbolizes, in the prophetic Scriptures, the visible church. In Isaiah v. 1, 2, we find it said, "My well-beloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and *planted it with the choicest vine*,—and he looked that it should bring forth grapes, and it brought forth wild grapes," i. e. became a corrupt and apostate church. So in Jer. ii. 21 : "Yet I had planted thee a noble vine, wholly a right seed : how then art thou turned into the degenerate plant of a strange vine unto me." Thus the vine here intended, is the apostate Latin Church.

The "gathering in" of the clusters of such a vine, the "casting them into the great winepress of the wrath of God," and the "treading" of the winepress, signify the effusion of God's tremendous wrath. To this effect, and referring to the same event, the Lord Jesus speaketh by the prophet Isaiah, ch. lxiii. 3, 4 : "I have trodden the winepress alone ; and of the people there was none with me ; for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For *the day of vengeance is in mine heart*, and the year of my redeemed ones is come." Also in Joel iii. 13 : "Come, get you down ; for the press is full, the vats overflow ; for their wickedness is great." It is added, that "the winepress was trodden *without the city* ;" which may intimate that the consummation of this great destruction will be effected in a

country beyond the *territories of the Latin "earth,"* rather than *within* any of the ten kingdoms. "*Blood,*" it is added, "came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." An ancient author, speaking of Hannibal's wars, uses the like figures; "the bridles flowed with much blood:" and the Jerusalem Talmud, describing the great slaughter which the Emperor Adrian made of the Jews on a certain occasion, saith, that "The horses waded in blood up to their nostrils." Plutarch also, in the life of Sylla, speaking of the sacking of Athens, says, "The blood spilt in the market-place alone ran down like a deluge; and many authors report, that what ran out of the gates put the suburbs into a perfect flood." The language of the thirty-fourth of Isaiah (vv. 6—8) also appears to apply here; and it is remarkable that it is introduced with *signs in the heavens* (v. 4), similar in effect to those of the Sixth Seal. "The sword of the Lord is filled with blood;—for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.—And their land shall be soaked with blood, and their dust made fat with fatness. *For it is the day of the Lord's vengeance,* and the year of recompences for the controversy of Zion." The remaining part of the chapter, describing Idumea's utter desolation, is almost in the very same words as those which are used in other predictions concerning the judgments upon Babylon.

It does not as yet so clearly appear what is meant by the representation of this deluge of blood as covering "*the space of one thousand and six hundred furlongs.*"

If it is to be understood literally, as we are inclined to think it is—for even the symbolical portions of prophecy are often of a mixed character, having literal statements interspersed, as here, which are to become a key to the rest,—then it will signify either sixteen hundred furlongs, i. e. two hundred miles, in length, with breadth undefined, or else a space *occupying* sixteen hundred square furlongs, i. e. twenty-five square miles. The latter is the more probable, as being more accordant with the figurative notion of a *winepress*, to suppose the space either a square or an oblong. As a square, it would be forty furlongs by forty, or five miles by five—as an oblong space, it might have the breadth two-thirds of the length; or any other such form occupying sixteen hundred square furlongs. Considering the space occupied by the battle of Waterloo, which was about two miles by one and a half, i. e. three square miles; five miles by five, or twenty-five square miles, would be about the space which two of the largest armies that could be brought at one time into the field, closely engaged, might be supposed to occupy.

But whatever may be the exact meaning of the measure or area here given, it appears at least to convey an idea of the dimensions of a battle-field; whence we infer, with a considerable degree of certainty, that the immense slaughter here described has reference to a *great decisive battle*, rather than to any desultory warfare or incursions. As consummating the awfully successive announcements of this chapter, it may be regarded as the event that will

seal the fate of the Papal Church and Empire, much in the same way as that of Waterloo sealed the fate of Napoleon ; so that it shall be no longer doubtful whether *the season of God's judgment is come* ; but be then manifest to all, that the hour of Babylon's fall is arrived, even as it is expressed in verse 8.

Such then will be the tremendous consequences of the four angels relaxing their hold of the four winds of the earth.* It is as much as to say that the servants of our God, who were sealed in their foreheads with the seal of the living God, having been completely rescued from the impending storm, and gathered into heaven, like wheat at the time of harvest in a garner, —no arrest of judgment any longer remains, but the most destructive wars are let loose. Thus will the angel have “*thrust in his sickle into the earth, and gathered the vine of the earth, and have cast it into the great winepress of the wrath of God!*”

* The winds being here called “the winds of *the earth*,” is strikingly appropriate in the view of those who consider the peculiar meaning of the symbolical term “*earth*” in the Apocalypse, Rev. vii. 1.

CHAPTER XVII.

THE FIRST FIVE OF THE SEVEN VIALS ;

OR THE

FIVE DISTINCT ACTS OR PHASES THROUGH WHICH
THE FRENCH REVOLUTION PASSED : BEING SIGNS
OF THE LAST TIMES.

The Seven Vials, the Last Plagues—The rescued Church from the earth is seen in heaven—Their Song of Deliverance—The Temple of the Tabernacle, what—The Angels who poured out the Vials—The Glory of God in the Temple—Importance of the Vials—THE FIRST VIAL—The noisome and grievous sore—The breaking out of the French Revolution—THE SECOND VIAL—The Sea of Blood, what—The Reign of Terror in France—Marat, Robespierre, Danton, and Carrier—The Revolutionary tribunal—THE THIRD VIAL—The Revolutionary wars in Italy and Austria—God's righteous retribution—THE FOURTH VIAL—Napoleon "the Sun" of the Empire—His military despotism—His policy—His power from God—THE FIFTH VIAL—Notice of Alison's division of the distinct phases of the Revolution—Reverses of Napoleon, the darkness on the throne of the Beast—Expedition to Moscow—His blasphemy—Great loss in Russia—The battle of Leipsic—Other losses.

CHAPTER XVII.

THE FIRST FIVE OF THE SEVEN VIALS; *i. e.* THE FIVE DISTINCT ACTS OR PHASES THROUGH WHICH THE FRENCH REVOLUTION PASSED: BEING SIGNS OF THE LAST TIMES.

THE Papal power, so distinctly and particularly described in the thirteenth chapter of the Apocalypse, under the symbols of the Beast and his image, and his mark, and his name—and against which so fearful and special a Divine warning is given in the fourteenth chapter (ver. 9)—was to fall, as we are next to see, by a succession of plagues. These are represented as “*Another sign in heaven, great and marvellous,—for by them is finished* the wrath of God.*” (ch. xv. 1.) The substance of this sign has been already noticed by us, (1), in the career of the Emperor Napoleon, as foretold in the eleventh chapter of Daniel; (2), in the Sixth Seal; (3), in the war against the Two Witnesses, and its consequences; and (4), in the vintage of the preceding

* ἐτελέσθη, the same identical expression as in Rev. x. 7, where it is applied to “the mystery of God.”

fourteenth chapter. The particulars which, in various aspects, and on sundry occasions, have been thus communicated, are now arranged in their consecutive order, so as to exhibit an unbroken concatenation of awful inflictions upon the Roman earth. These were to fall chiefly upon the Papacy, as we shall see by their own internal characteristics ; as also from its being expressly declared, that the remnant which escapes them consists of those who have gotten the victory *over the Beast, and over his Image, and over the number of his name.* The subject opens as follows :

“ And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest.” (xv. 2—4.)

Here, as well as throughout this and the following chapter, is direct allusion to the great deliverance of the children of Israel, and to the plagues and destruction which fell upon Pharaoh and the Egyptians, for the cruel bondage with which they oppressed them ; and it is another striking instance of Israelitish history adduced as having typified that of Christianity.

The blessed assembly here described as victorious over the Papacy, and who are now standing (or stationed) on (or at) the sea of glass, having the harps

of God, and singing the song of Moses and the Lamb, *are manifestly in heaven*; and may be regarded as the same with those who are similarly described in the preceding chapter, (Rev. xiv. 1—5.) The scene of their bliss is here re-introduced by anticipation as the exordium of the prophecy concerning the seven plagues, not only to shew that this and the preceding belong to the same period of time, but also, as at the exordium of an epic poem, to set the most glorious ἀπόβασις, or *issue* of the history, at once in view. For apposite illustration of this, let us look at the type, as recorded in Exodus, chapters five to fifteen. The time for the deliverance of the children of Israel had arrived; and the Lord said that he would send plagues upon Pharaoh, his house, and his kingdom. Instead, however, of being told at once the particulars of those plagues, we have only to suppose, that we are told at once, by anticipation, the transcendant result, in these words: *Israel saw that great work which the Lord did upon the Egyptians; they saw their enemies dead upon the sea shore.** Next let us hear the song of holy triumph, “Sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” (See Ex. xv. from the first to the twenty-second verse.) Then let us suppose to follow the uninterrupted narrative of the plagues themselves, up to their

* Exodus xiv. 30, 31.

final issue in the destruction of Pharaoh and his host in the Red Sea; and that merely a very slight notice of the plagues is given in their historical place, namely, between the slaying of the first-born, and the overthrow in the Red Sea: and thus we have an exact parallel between an epic manner of setting forth the type, and the present epic predictions of the anti-type. Thus may we form a more correct idea of the special drift and purpose of that arrangement which the Apocalypse here adopts; while the great deliverance to which it points, may serve again to direct our minds to the second coming of our Lord; it being by that coming that the victory here foretold is achieved. Of the time when it shall take place, a brief but distinct notice is given betwixt the great battle at the end of the Sixth Vial, and the final destruction under the Seventh; but its *effects* are represented suitably to its character, in the second, third, and fourth verses. The sea of glass before the throne of God,* is described as *mingled with fire*, to shew, that *on this extraordinary occasion*, when God was about to perform his work,—his strange work—this unruffled transparent resemblance of the peace and purity of heaven, contained, nevertheless, indications of his fiery wrath and hot displeasure. The redeemed church “*from among men*,” are represented as standing at that sea of glass, as rescued Israel stood on the shore of the Red Sea; and looking back upon the great deliverance which had been

* Rev. iv. 6; and p. 29, Vol. I. of this work. See also the servations on Rev. viii. 5, Vol. I. p. 126.

granted to *them* ; (a deliverance involving, moreover, what Jeremiah had foretold in ch. xvi. 14, 15, and xxiii. 7, 8) they sang the song of Moses concerning the complete redemption and restoration of Israel. But this was not all—they sang also the song of the Lamb ; they cried with a loud voice, saying, “The salvation to our God, which sitteth upon the throne, and unto the Lamb.”* Yes ; they sang *a new song*, “*the song of Moses the servant of God*, AND OF THE LAMB, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgments are made manifest.” In this song let us not overlook, (1), that the Lord God Almighty is called *The King of Saints* ; (2), that he only is said to be *holy* ; (3), that *all nations* shall come and worship before him ; and, (4), that *his judgments are made manifest*.

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened : and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were finished.”* (vv. 5—8.)

From what has been recently before us, we para-

* Rev. vii. 10.

† τελεσθῶσι. See the last Greek reference.

phrase the above passage as follows : "After I had seen in vision the rescued church stationed at the celestial sea before the throne of God, even as the Israelites of old had been safely landed opposite to the Egyptian shore ; and after I had heard their triumphant song of praise and thanksgiving for their great deliverance ; I was permitted to behold another vision, and thereby to witness, as a preparation for bringing about that unprecedented event which was to be accomplished by a succession of seven plagues, the secret recess of the divine shechinah, or habitation, yea, the holy of holies, manifested to open view." For here it is not said, as in Rev. xi. 19, "*The temple of God was opened in heaven,*" as merely signifying that what previously had been on earth (namely God's people) was now in heaven ; but here it is said that "*the temple of the tabernacle of the testimony* in heaven was opened ;" i. e. something that had previously not been seen in heaven itself, was now disclosed. Attention therefore is invited to its disclosure, as most surprising and interesting : such here is the force of the word "Behold !" And what do we thus learn ? Surely that the seven plagues which are about to be introduced, have a most awfully intimate reference to vindication of the essential attributes of Jehovah, his eternal covenant, and the testimony of his grace. When, as seen under the Fifth Seal, "the souls of those that had been slain for the Word of God, and for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?"

we are informed, that “white robes were given unto every one of them; and that it was said to them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.” Here, then, is that period of vengeance foreshown as arrived. *The seven angels* CAME OUT OF THE TEMPLE, *having the seven plagues*—that is, they come from the Church of God. And we shall find, on the pouring out of the Third Vial, or cup of wrath, the reason assigned for that wrath; “they have shed the blood of saints and prophets; and thou hast given them blood to drink.”

The agents who inflict these plagues are, with perfect consistency, described as habited in *priestly* vestments, emblematical of purity and glory! namely, in *white* robes, with *golden* girdles; also as *girded* for action. And we have specially to notice, what further discovers the intimate connexion which these “last plagues” have with the concerns of the Church, even as with the Fifth Seal, that it is *one of the four living creatures* who gives unto the seven angels the seven golden vials of wrath. Now those four living creatures represent (as we have noticed on Rev. iv. 6,) the disembodied saints who are *in the midst of the throne, and round about the throne*.

The symbolic *vials* which are applied to these plagues are properly *bowls* or *cups*, which are often figuratively spoken of in Scripture, connectedly with the judgments of God; thus the next chapter speaks of “the cup of the wine of the fierceness of his wrath.”* And in the Psalms we read, concerning

* Rev. xvi. 19.

the wicked, that snares, fire, brimstone, and a horrible tempest, *shall be the portion of their cup.** And still more remarkably in the twenty-fifth of Jeremiah, the Lord saith, "Take the *wine-cup* of this fury at my hand, and cause all nations, to whom I send thee, to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them.—And it shall be, if they refuse to take *the cup* at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink." (vv. 15, 16, 28, et seq.) Just so are these seven golden vials described as FULL OF THE WRATH OF GOD, *who liveth for ever and for ever.* (ver. 7.) And this ascription of his eternity is here subjoined, as intimating that the persecutors of his people, and blasphemers of his most holy name, shall experience that he liveth, and is of purer eyes than to behold their iniquity; yea, that their sin will surely find them out, both as nations and individuals; and that though vengeance may have been long delayed, yet it "slumbereth not," but shall finally and most certainly come upon them as an *everlasting* wrath.

We perceive, as we read on, that *every* symbol of this vision, even those most immediately connected with that highest display of divine glory which rests visibly upon the temple and the ark of the mercy-seat, are expressive of wrath. Thus the symbolical smoke which is here told of, denotes, as we have

* Ps. xi. 6; also lxxiii. 10.

before explained, the experience of grievous public judgments and calamities;* hence the seven last plagues are represented as accompanied throughout by a smoke “filling the temple from the glory of God, and from his power.” Let not the church militant forget this; neither let us forget it in our interpretation of the plagues: especially considering, that while anger and destruction to God’s enemies are hereby intimated, yet, as proceeding out of the divine glory, as from that glory which appeared to all Israel in the matter of Korah,† and at the dedication of the Temple built by Solomon,—these awful judgments are a sign and earnest of protection and favour to God’s people. The latter part of the verse appears to refer to Rev. xi. 1, where the temple, the altar, and the worshippers are said to be measured off and set apart; while the outer court is consigned to the Gentiles, who tread under foot the holy city, or all the liberties and privileges of the visible church, for 1260 years. So that not until that period shall have terminated with these plagues as ended, and with the Millennium as begun, will the restraints that now impede the worship of God be removed. “This,” says an old writer, “may have been prefigured by Moses not being able to go up into the Mount *until after six days*,‡ and his being called up into it by the voice of God speaking out of the midst of the cloud, on the seventh day, the type of the *seven thousandth year, or the Sabbatical Millennium.*”§ Thus as the highest manifestations of

* See p. 156, Vol. I. of this work.

† Ex. xxiv. 16.

‡ Num. xvi. 19, 42.

§ Waple.

Jehovah's presence at the opening of the Temple, which shall diffuse universal tranquillity and perfect happiness, with no longer any *smoke of anger* from His glory, shall not be enjoyed till after the last of those vials of wrath has been poured out; so is it here most strikingly evident, that his justice, power, and truth are essentially concerned to see that those awful judgments have been duly and fully executed.

Here then are the secret springs of those judgments which have visited Europe for the last fifty years—of the judgments which remain at this day before our eyes—and of the greater judgments which are now near arriving at their highest consummation—here they are prophetically laid open to our view! Here we are made to see of what unutterable importance in God's sight are those public changes of which *we*, as a nation, are thinking so lightly! We all confess how wonderful was the type in reference to the plagues of Egypt. We review with wonder and awe the *direct* manifestation of that divine justice and power, which, by the hand of Moses and Aaron, brought such dreadful plagues and dire destruction upon Pharaoh and his people; we still think of the sanctity of the place where God said, "Draw not nigh hither: put off thy shoes from thy feet, for the place whereon thou standest is holy ground." How much more wonderful—upon how much more gigantic a scale, how much more vastly important in result—must be the anti-type of all this! as we shall now proceed to consider in—

THE OUTPOURING OF THE SEVEN VIALS.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.” (xvi. 1.)

The great voice, which the Apostle now hears, is from out of *the Temple*. Thus are we again reminded that it is from out of *the Church of God*, that is, from “God” as “in the midst of” his spiritual church, that the command proceeds for these terrible but righteous inflictions. In a former chapter of the Apocalypse, the papal power is described as eminent *for blasphemy against God, his name, his tabernacle, and his worshippers; and for warring against and persecuting the Saints.** As the blood of Abel cried for vengeance, so does “a great voice out of the Temple” cry aloud for the wrath of God “upon *the earth*”—upon that earth which especially hath done such great wickedness, both against God and his people.

THE FIRST VIAL.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his Image.” (xvi. 2.)

Here we have at once the most direct information as to where the first plague was to fall; for it was poured out upon “*the earth*,” that is, upon the Papal or Latin Empire;—upon *the men who had the mark of the Beast, and upon them who worshipped his*

* Rev. xiii. 6, 7.

Image. (For the meaning of the symbolical words “earth,” and “mark of the Beast,” and “his Image,” must be the same here as elsewhere in the prophecy.) Hence we may see that this plague belongs to a time when the Papal Beast and his Image are regnant; and from the whole seven being called the LAST plagues, we may equally see, that as those of Egypt belonged to the concluding part of the 430 years of Israel’s captivity, so these form *the concluding scenes* of the 1260 years of the wilderness state of the Church of Christ.

“A noisome and grievous sore,” symbolizes, in Scripture, a grievous spiritual ulcer or moral taint, accompanied with severe sufferings. In this sense we find it used by the prophet Isaiah (i. 5, 6) where, speaking of the idolatry and grievous wickedness of the Jewish Church, he says, “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” In Deut. xxviii. 35, the same thing is said to be the punishment or curse of disobedience. So that the symbol, as here used, denotes ill-digested humours in the body politic, which are no longer concealed, as it were beneath the skin, but have broken out into overt action.

Such loathsome humours, such a spiritual and moral disorder, in the most rancorous and most forbidding form, was the widely-ranging spirit of Atheism and Infidelity, which, within the course of the eighteenth century, was gradually excogitated and diffused

more and more by Voltaire and his associates, not only throughout France, but throughout the whole of the Roman earth, and far beyond it. In our preceding remarks upon the symbolical war against the Two Witnesses—that is, upon the anti-christian conspiracy in which those unhappy men took the lead—we found occasion to advert to the almost superhuman craft, activity, and success, that attended their diabolical efforts. We saw how they gained the influential direction or controul of nearly every periodical publication and review throughout the West of Europe; poisoning the streams of literature, science, and learning, in all their ramifications; circulating their baneful opinions through every kind of channel, and amongst all ranks and classes of society. We likewise observed that this spirit of irreligion, these principles of anarchy and insubordination, were imbibed to so fearful an extent, as to become *the characteristic of the age*. Among innumerable specimens of the same, this is one; that in the beginning of the year 1788, in the house of a brother *Academician*, who was a noble of the highest rank, and before a numerous company—consisting of courtiers, advocates, literary men, and ladies of quality—one present mentioned, what caused himself and the company a violent burst of laughter, that his hair-dresser had said, while he was powdering him: “Look you, Sir, though I am nothing but a poor journeyman barber, *I have no more religion than another man.*”

It was not long after the above date, that such a widely-extended humour ripened to its natural and

legitimate fruit—it became “a noisome and grievous sore.” The confederacy which had matured, and so actively engaged in, the avowed design of extinguishing Christianity, and of dissolving the old frame-work of civil society, at length assumed its determined form, and broke out in the most complete, the most fearful, the most overwhelmingly important revolution that can be read of in the annals of the world. Though the particulars of this great event, as we have before hinted, are very insufficiently known to the present generation, yet the main matters of it have constituted too important an era to be entirely overlooked by men in general; and it is with those main matters that we now have to do. They may briefly be said to consist in that total disruption of society which, soon after the first meeting of the French States-General in May 1789, displayed itself on every hand throughout their country, and, like the awful eruption of a volcano, rapidly extended its desolating course more or less into every nation of the West. It distinguished itself by an utter subversion of all laws, human and Divine, by the disaffection of all classes towards the king and royal family, by reckless annihilation of the most ancient institutions and landmarks of society, and by the entire abolition of every semblance of Christian worship.

In the July of that year, a strange maxim received formal sanction and popular adoption, “that insurrection was the most sacred of duties.” In August, all tithes, feudal rights, and privileges, were done away. In January, 1790, the king was stripped of his royal prerogatives. And in the same month, the three orders

of Clergy, Nobility, and Commons, as distinct estates of the old monarchical government, were dissolved. In May, the orders of knighthood, together with all military decorations, were suppressed. In June, public seminaries and academies of instruction were abolished; likewise all titles and ranks of nobility, with all armorial bearings, and the livery-dress of servants. In January, 1791, the old parliamentary regime, and the supreme courts of France, were declared to be non-existent. In April, church property was decreed to be under confiscation and sale; and in this month the great emigration of the nobility and of others took place. In June, all the royal functions were suspended. In November, the king was confined to his apartment, under the guard of a corporal. In February, 1792, it was decreed that the property of the emigrants belonged to the nation, and was accordingly ordered to be sequestered. In June, it was legislated that all pedigrees of nobility be burnt, and all papers relative to them. In the same month the populace repaired to the Tuileries, broke open the gates, and forced their way into the rooms of the palace. On the 10th of August the same palace was assaulted and pillaged, the king's attendants massacred, and himself and family fled for safety to the National Assembly. At the same time all foreign ambassadors quitted France.

Such were some of the outrages and spoliations that marked that important crisis; and they are sufficient to indicate what a dreadful disorder, what "a noisome and grievous sore," had broken out in the *midst* of "the earth." Historians, in their disquisi-

tions upon its origin, are seldom found to point beyond second causes. They attribute it to the deranged state of the finances, to the public monopolies, to the oppression of the higher powers, to the blunders and want of energy in the king and his ministers, to the licentiousness and tyranny of the court, and to the profligacy of the clergy ; to anything and every thing short of what, according to the word of God, it really was ; namely, the first of a series of inflictions proceeding from his righteous indignation ; the first of a series of plagues from that very “ temple ” which men had insulted and profaned ; yes, *for the vindication of his persecuted people, and of his own most sacred attributes.*

THE SECOND VIAL.

“ And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.” (ver. 3.)

The eruption and progress of the French Revolution, up to the latter end of the year 1792, had not been unattended with blood. At the taking of the Bastille, the assault upon the Tuileries, and on various occasions besides throughout the metropolis,* the provincial towns, the country seats, and the villages, there had been perpetrated from month to month the most frightful outrages and murders. Yet all these sink away to comparative insignificance upon

* Particularly in the first week of September, 1792, when, with other atrocities, above 7600 prisoners were barbarously murdered, and the assassins publicly demanded their wages.

the arrival of that deluge of blood, those wholesale massacres, by which the next two or three years were so awfully distinguished from all time.

This second plague falls upon *the sea*; that is, as was noticed in a former page of this work,* it fell upon persons who had cast off all restraint of the laws and of civil government, and who, like “raging waves of the sea,” were in a state of anarchy and confusion. Now this was the condition of France immediately after the plague of the First Vial; and this condition of France—which, be it remembered, is the great central kingdom of the Latin earth—was a consequence of the noisome and grievous sore which had broken out in that kingdom. While numbers of those that dwelt upon the whole Roman earth were exulting at the change, and therefore sending gifts one to another†—yea many even of our own countrymen doing the same—and all were imagining that a new era of light and happiness had dawned upon the world, the idle dream was soon dissipated by succeeding events, which most awfully developed and exhibited its real character. It was soon evinced that what had senselessly been hailed as *philosophy*, *philanthropy*, and *the perfection of reason*, was in fact a setting up of the pride of fallen man against the authority and name of God; for it produced the bitterest fruits of madness, guilt, and cruelty, such as even common humanity still shudders to remember. Hence, the characteristic of this Second Vial is, that

* See p. 130, Vol. i.

† Rev. xi. 10.

the sea, or that whole central kingdom, in the convulsive state to which it had become reduced, was converted as into "the blood of a dead man;" that is, *cold blood*, stagnating in all the veins and arteries of the body.

The space of about three years, during which this condition of things lasted, is commonly termed THE REIGN OF TERROR. The most distinguished leaders of its horrible proceedings were Marat, Robespierre, Danton, and Carrier, with others of much the same renown for brutal and savage ferocity; men whom it is no defamation to stigmatize as deliberate human butchers. Their conduct exhibited the first ripe fruits of that baleful seed of Atheism which had been sown by Voltaire, D'Alembert, Didérot, and their fraternity. Sir Walter Scott writes of Marat, that "blood was his constant demand, not in drops from the breast of an individual, not in puny streams from the slaughter of families, but blood *in the profusion of an ocean*. His usual calculation of the heads which he demanded, amounted to two hundred and sixty thousand; and though he sometimes raised it as high as three hundred thousand, it never fell beneath the smaller number."* The same author says of Robespierre, that "he was one of the most envious and vindictive men that ever lived; that he was never known to pardon any opposition, affront, or even rivalry; and to be marked on his tablets on such an account was a sure, though not perhaps an

* Scott's Life of Napoleon, Vol. ii. p. 28.

immediate, cause of death. Danton was a hero, compared with this cold, calculating, creeping miscreant ; for his passions, though exaggerated, had at least some touch of humanity, and *his* brutal ferocity was supported by brutal courage. Robespierre was a coward, who signed death-warrants with a hand that shook, though his heart was relentless. He possessed no passions on which to charge his crimes ; they were perpetrated in *cold blood*, and upon mature deliberation.”* It is said that assassins waited upon him every morning with a list of names, and it was his custom to mark with a cross those that were to be murdered. An anecdote will strongly mark this man and the times. A lady of the name of St. Amarante, thinking to secure the safety of herself and family by polite attentions, invited Robespierre to dine with her, her family, and friends. He accepted her invitation, and was accompanied by one of his greatest intimates. Next day his friend told him that he (Robespierre) having drunk more freely than ordinarily at dinner, *had let fall some things which it had been better to conceal*. Having paused a little, he required a list of the names of all who were of the company, and also of the servants who waited at the table. A complete list was immediately sent him. In four-and-twenty hours Madame St. Amarante, her family, friends, and domestics, all perished on the scaffold of the guillotine !”†

Of Carrier it is remarked, that in avenging the

* Scott, Vol. ii. p. 27. † Dodsley's Annual Register, 1794.

Republic on the obstinate resistance of La Vendée, he perpetrated such horrors, that he might have summoned hell to match his cruelty, without a demon venturing to answer the challenge.* The number of persons put to death in Nantz and its environs, by drowning, shooting *en masse*, guillotine, or starvation in prison, are reckoned at about forty thousand. Hence the whole number murdered only in the South of France, and this during the space of a very few months, is computed at not less than a hundred thousand.†

Such a set of rulers is without a parallel in the history of the world! Murder was the order of the day—death without mercy and without appeal! Public executions occupied the day time; arrests were the work of the night. In the single month of June, 1794, the number of persons who died by the guillotine at Paris alone, was 483; and in the following month 772; besides an equal proportion of similar executions in the provinces. The above cited author, speaking of *the Revolutionary Tribunal* before which the unhappy victims were brought, says, “It requires an effort even to write that word, from the extremities of guilt and horror which it recalls. The quantity of blood which it caused to be shed was something unheard of even during the proscriptions of the Roman Empire; and there were involved in its sentences, crimes the most different, personages the most opposed, and opinions

* Scott, Vol. ii. p. 296.

† See “Bloody Buoy.”

the most dissimilar. When Henry VIII. roused the fires of Smithfield against both Protestant and Papist—burning at the same stake one person for denying the king's supremacy, and another for disbelieving the Divine Presence in the Eucharist—the jumble was consistency itself compared to the wholesale condemnations at the Revolutionary Tribunal, by which Royalist, Constitutionalist, Girondist, Churchman, *Theophilanthropist*, noble and *roturier*, prince and peasant, both sexes and all ages, were involved in one general massacre, and sent to execution by scores together, and on the same sledge.* “Those who witnessed the tragedies which then occurred, look back upon that period as the delirium of a national fever, filled with visions too horrible and painful for recollection; and which, being once wiped from the mind, we recall with difficulty and reluctance, and dwell upon with disgust.”† “They saw blood stream in such quantities, that it was necessary to make an artificial conduit to carry it off.”‡

At length this work of death began to slacken. After one party had successively, in the righteous indignation and retribution of heaven, immolated the other at the bloody shrine of infidelity, and the dire consequences of casting off Christianity had hereby been made manifest, the tide of blood began to recede. By that universal slaughter did it come to pass, that, according to the symbolical language before us, “every living soul died.” For the probable

* Vol. ii. p. 285.

† Idem, p. 288.

‡ Idem, p. 328.

meaning of this language is, that France would lose her king, her queen, her nobles, her magistrates, her statesmen, and the greatest part of her men of note ; and we have seen that to be royal or noble, rich or learned, or in any way respectably distinguished, was the surest passport to the guillotine, the rifle, or the sabre. But leaders themselves in this dreadful warfare had now fallen : Marat by assassination ; and Danton, Carrier, and Robespierre, had made their miserable exit by the guillotine. But then did another scene of desolating judgments begin to open ; and of this was the army to become the main instrument ; the conductors of whose movements were those republican infidel chiefs, of whom Bonaparte, the future emperor, was the most distinguished. It is thus announced—

THE THIRD VIAL.

“ And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.” (ver. 4.)

This signifies that upon other portions of the Roman earth there was also to be a plague of blood—namely, upon the different states and kingdoms which surrounded France.

Now, forasmuch as this nation had, under the last Vial, been especially denominated *the sea*, because it was the largest and most central body of raging waves in the whole Papal Empire ; as well as because it was the original reservoir of those infidel revolutionary vapours which had exhaled over the rest of Europe, and had specially descended upon all the other states and kingdoms of the Beast ; therefore

do the latter appear to be called *rivers and fountains of waters* ; but not for this reason only. For those states and kingdoms were, moreover, the seats and fountains of power to the whole Roman earth ; of power both civil and ecclesiastical, both of the Emperor and of the Pope ; they contained likewise the richest, the most ancient, and the most important capitals and cities of the Empire. Therefore it was upon them that the next judgment fell ; and therefore each of them in its turn, from about the year 1796, when Bonaparte in Italy was appointed Commander in Chief, Sardinia, Naples, Austria, the Roman States, Venice, Italy, with the great cities of ROME, Vienna, Genoa, Mantua, Milan, Naples, Florence, and others, became, for eight or ten years, successively a “ mass of gore, and the seat of perhaps the most destructive wars that ever raged.” Those wars were not conducted like ordinary ones, desolating as are these at all times. No ; the conduct of them was a further carrying out, by a plan of action totally new, those atrocious principles of the Revolution which Atheism had gendered. Hence the route of the French armies was marked with the most unbounded rapacity, insatiable cruelty, thirst of revenge, vulgar insolence, and contempt of everything sacred and decent. What are called the rules of war, by which its horrors are in some degree mitigated, were recklessly set aside, and the most unbounded licence given to rapine, lust, and massacre. Throughout their whole progress, and especially of those which were conducted by Bonaparte, there

appeared a zeal, an animation, a promptitude and nerve, that bore down all opposition ; and which indicated most remarkably, as in the victories of Alexander the Great, the directing and preserving hand of God. Nor was this less strikingly indicated in a negative manner ; for no sooner did that eminent instrument of God's vindictive justice exceed his commission, by going beyond the bounds of the Latin "earth," namely, into the East, than he was stopped at the town of Acre by the prowess of an English captain, and ingloriously driven back to the appointed area of his exploits ; whereby, for the second time, during his Italian campaigns in A. D. 1800 and following years, those "rivers and fountains" were once more converted to blood.

And now the Apostle "heard the angel of the waters," namely, the angel who poured out this Vial, "say,

"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy." (vv. 5, 6.)

The nations and cities on which the Divine wrath of this Vial fell, were the strong-holds of Popery ; yet as such do they continue to this day, in despite of all the judgments wherewith they have been visited. Among them, indeed, there may have been somewhat less of actual persecution of God's saints and teachers than in France, because with them the light of truth had been more effectually shut out. But on all occasions, in whatever quarter it has found access to them, it has instantly been extin-

guished with blood. "They have shed," from generation to generation, "the blood of saints and of prophets:"—and possibly here is special allusion to the atrocious massacres of the martyred Waldenses and Albigenses, and to the torrents of Christian blood that have flowed in Bohemia, Lombardy, and Austria. A time of national retribution is evidently the thing declared:—it was *because* they had thus and thus done, that the Lord had given them blood to drink. It is HE who says they were not innocent sufferers; *for they are worthy!* The Apostle adds,

"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." (ver. 7.)

This response is of the angel out of the same *altar* from whence, under the Fifth Seal, the souls of them that were slain for the word of God, and for the testimony which they held had called for vindication; when they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" That time of "judging and avenging" was now come; and the Lord, the dread Sovereign of the world, having been pronounced righteous, because he had "*judged*" thus, and, in giving them blood to drink, had "*avenged*" thus, the angel from the altar responds with the strictest decorum of prophetic history, "Even so, Lord God Almighty, true and righteous are thy judgments." As if he had said, "Even so, they *have* shed the blood of thy saints and prophets; and now thou hast faithfully and righteously avenged that blood."

What a guide is here furnished us for the purpose

of taking a proper and correct view of the events of our own times!—how greatly defective must every historian of them be, who does not behold them in this light!—and thus contemplated, what important lessons do they not convey! Well may we say, “Precious in the sight of the Lord is the death of his saints.” How precious, when seen in connexion with the glorious promises made to them in the seven addresses at the beginning of this book. “*To him that overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God: he shall not be hurt of the second death. I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.” These are in the second chapter:—in the third we are told, “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. I will make him a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

And I will grant him to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." How little do men know what they are doing, when they are persecuting God's saints and prophets! Yet here they *may* know!

THE FOURTH VIAL.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." (vv. 8, 9.)

Bonaparte, after he had achieved the great conquests described under the last Vial, became in 1804 *the Sun* of the Empire. The imperial headship being renounced by the Emperor of Germany, who had become humbled and dispirited by the many and repeated defeats and misfortunes he had sustained, the crown of Charlemagne was placed on the head of him who was foretold of as "the king that should do according to his will; should exalt himself, and magnify himself above every god; should speak marvelous things against the God of gods, and should prosper *till the indignation was accomplished.*"* Accordingly for a few years he did prosper, until the work assigned him under this Vial was accomplished; and it was a very marked period, totally different from any that had gone before it, as well as from those which have succeeded it. Moreover "the indignation" of that period was not, as that of the

* See Dan. xi. 36; and Dissertation, ch. xiv.

former Vials, confined to the territorial limits of the Latin Empire, *the earth, the sea, or the rivers and fountains of waters*: i. e., as in the First Vial, “to the men who had the mark of the Beast, and who worshipped his image;” but we read concerning the Sun upon which this Vial was opened, that “power was given to it to scorch *men* with fire; and *men* were scorched with great heat;” which may intimate that the scorching heat extended to other nations besides those that were within the boundaries of the Roman earth.

To scorch with great heat, being here significant of the most galling and tyrannical *military* rule, the prophecy was fulfilled when Napoleon, as was predicted of him, honoured no God but *the god of forces*.* For his character, policy, and exploits, as thus acting, the reader is referred to the Dissertation, ch. xiv. At home, and in countries which he had conquered, his scorching, or military violence and despotism, was felt, in the acts of peace being disregarded and despised; and the science of war alone being encouraged and cultivated by the arbitrary and cruel conscription laws, by which every man capable of bearing arms, and almost before, was compelled to enter the army. There were few nations but were more or less *plagued* by the effusion of this Vial, and who did not essentially suffer by its stern military despotism, and the merciless sword of Napoleon. It was especially felt, not only by France

* Dan. xi. 38.

itself, but by Holland, Germany, Switzerland, and Italy ; by Prussia, after her defeat in the great battle of Jena ; it was severely felt by Spain, Portugal, Poland, and even by Russia and England.

In most of these kingdoms he *divided the land for gain*, parcelling out his conquests in sovereignties, principalities, and dukedoms, among his brothers and his marshals ; often after having dethroned their natural and legitimate rulers. And it is very striking to observe how upon those very features of his character, which are selectedly exhibited by the spirit of prophecy in Dan. xi. 36—39, viz. his *infidelity, military glory, and division of kingdoms and lands*, his annalists bestow their most glowing descriptions. Even the Edinburgh Review, a work which is not in the habit of borrowing its ideas from the Word of God, does the same. In a late number, speaking of the demagogues who had obtained the power of France in the earlier periods of the Revolution, it says : “ From their hands it was extorted by a soldier more intent on conquest, and *more unscrupulous as to the means of obtaining it*, than any of the public enemies with whom Europe has had to struggle since the time of Attila. The great object of Napoleon was to seduce the people by gratifying their passions—which are strongest among uneducated politicians—vanity and ambition. His talents, his habits, and his inclinations led him to offer MILITARY GLORY to the one, and EXTEN-

* Dan. xi. 38.

SION OF TERRITORY to the other. Never were those intoxicating bribes so profusely supplied. Of course, for this purpose, *all treaties, all engagements, all faith, all law, public and private, were to be disregarded*. It was his business, therefore, while he inflamed and perverted their ambition, to stifle their feelings of morality and justice. In both attempts he was equally successful. His boast, that millions joined in his views, was, unhappily for those millions, well founded."

Severe as were the judgments of which Napoleon was thus the instrument, it is here declared by Him who infallibly knew their effects, that *men blasphemed the name of God, who had power over these plagues*—they called in question his right, his wisdom, his mercy in inflicting them; and they repented not to give him glory. This is a grievous sin in His sight, and is here marked as such; it being the absolute duty of all, as his creatures, to humble themselves under his mighty hand and chastening rod, and, when His judgments are abroad in the earth, *to learn righteousness*. It is a pleasing reflection, that Britain, seconding the example of her excellent and aged king, *did* in some measure humble herself at this crisis;—she "mourned her crimes, and sought her God," and was spared!

We would add one more remark upon this Fourth Vial, namely, that the "power" by which Napoleon became such a scourge to the nations, was "given him," not by the French; nor was it the necessary result of his own prowess—for he, like other men of talent thrown up by the Revolution, might have

perished in its vortex, *had it not been given him of God!* And, little as the fact is recognized by his historians, it *was* given him of God; for it is here predicted that “power was *given* unto him to scorch men with fire.”

THE FIFTH VIAL.

The four distinct phases through which, under the four first Vials, the French Revolution passed, from the time of its emerging in 1789, to the noon of its military despotism in Napoleon, are no imaginary pictures. They are as real, as they were influential and extensive; there not being a nation in the civilized world that was not, and is not at this moment, interested in their consequences. Hence, Mr. Alison, in his valuable historical work, justly involves the history of Europe in that of the French Revolution. And it is remarkable that he makes nearly the same division of it as that which we have been reviewing in this prophetic book,—“The history of Europe, (he says) during the French Revolution, *naturally divides itself into four periods.*”

As the judgment of such an acute observer of events cannot but have its weight, and as his division of the periods was evidently made without any reference to prophecy, I must crave permission to cite the author’s own language.

The FIRST period, he observes, “commenced with the Convocation of the States General in 1789, and terminated with the execution of Louis, and the establishment of a Republic in France, in 1793. It em-

braces the history and vast changes of the Constituent Assembly; the annals of the Legislative Assembly; *the revolt and overthrow of the throne* on the 10th of August; the trial and death of the king. It traces the changes of public opinion, and the fervour of innovation, from their joyous commencement to that bloody catastrophe; and the successive steps by which the nation was led from the transports of general philanthropy to the sombre ascendant of sanguinary ambition." This is the noisome and grievous sore of the *First Vial*.

The SECOND period, he says, "opens with the strife of the Girondists and the Jacobins." He then, after having arrived at the fall of the latter body, enters upon *the dreadful years of the Reign of Terror*; and follows out the subsequent struggles of the now exhausted factions to the establishment of a regular military government, by the suppression of the revolt of the National Guard of Paris in October 1795. In this period are comprised the breaking out of the war; the immense exertion of France during the campaigns of 1793; the heroic contests in La Vendée; the last efforts of Polish independence under Kosciusko; the conquests of Flanders and Holland; and the scientific manœuvres of the campaign of 1795. "But its most interesting part is *the internal history of the Revolution*; the heart-rending prosecutions of persecuted virtue; and the means by which Providence caused the guilt of the Revolutionists to work out their own deserve and memorable punishment." This corresponds in

the main with the explanation we have given of the Second Vial—excepting that the Scriptures know of no “*virtue*” out of Christ.

The THIRD period, he tells us, “commences with the rise of Napoleon, and terminates with the seizure of the reins of power by that extraordinary man, and the first pause in the general strife by the peace of Amiens. It is singularly rich in splendid achievements : embracing *the Italian campaigns of the French hero*, and the German ones of the Archduke Charles ; the battles of St. Vincent, Camperdown, and the Nile ; the expedition to Egypt, *and the wars of Suwarrow in Italy, and Massena on the Alps ; the campaigns of Marengo and Hohenlinden ;* the Northern coalition ; the conquests of the English in India, and the expulsion of the French from Egypt. During this period, the democratic passions of France had exhausted themselves, and the nation groaned under a weak but relentless military despotism, the external disasters and internal severities of which prepared all classes to range themselves round the banners of a victorious chieftain.”

The FOURTH period, that which the Holy Spirit compares, under the Fourth Vial, to the scorching influence of a burning sun, this historian says, “opens with brighter prospects for France, under the firm and able government of Napoleon, and terminates with his fall in 1815. Less illustrated than the former by his military genius, it was rendered still more memorable by *his resistless power and mighty achievements*. It embraces the campaigns of Austerlitz,

Jena, and Friedland; the destruction of the French navy at Trafalgar; the rise of the desperate struggle in Spain; and the gallant though abortive efforts of Austria in 1809; the degradation and extinction of the Papal authority; the slow but steady growth of the English military power in the Peninsula; the persevering, and at last splendid, career of Wellington; THE GENERAL SUFFERING UNDER THE DESPOTISM OF FRANCE; the memorable invasion of Russia; the convulsive efforts of Germany in 1813; the last campaign of Napoleon; the capture of Paris, and his final overthrow at Waterloo."

The simple difference between the Scripture division and this of Mr. Alison's, is, that Scripture divides this fourth period into *two*, because they are really as distinct as any of the former ones—namely, the splendour and burning heat of the imperial Sun, under the Fourth Vial;—*and its decline and extinction*, or that period which comprises the misfortunes and fall of Napoleon under the Fifth, on which we now proceed with our remarks.

"And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." (vv. 10, 11.)

By this state of *total darkness*, so directly opposed to the refulgent light and scorching influences of the imperial SUN, under the last Vial, we have a clear prediction that the noxious luminary has now *disappeared*. In plain words, the Emperor Napoleon

is here foreshown, not only to have lost his high state and pre-eminence, but to have brought, both upon himself and upon those who had been subject to him, disgrace, misery, and dreadful impenitence. By "the throne of the Beast," may well be understood the imperial throne of France; this being the throne on which Napoleon sat as head of the Latin Empire; consequently *the kingdom* which is represented as *full* of darkness, must be what was called "the French Empire."

And how exactly do facts still fresh in our memory answer to the symbolical prediction under this Fifth Vial! It is hardly necessary to adduce, in illustration of it, one of the greatest reverses, if not the greatest, which the world ever saw, as experienced by that distinguished conqueror, upon his unprovoked invasion of Russia. Up to that time, he had advanced in his career of conquest, adding territory to territory; and it was only in the armies commanded, not by himself, but by his generals in Spain, that anything in the way of defeat had hitherto been met with, and there but partially. The scene, however, was now most unexpectedly and signally changed, that quite a new state of things might suddenly be opened to an astonished world.

At the commencement of his Russian campaign in 1812, the gross amount of his military force, including that of his allies, was estimated at 1,187,000 men; eight hundred thousand of whom were ready at once to march. No such army, it is supposed, had ever taken the field since the time of Xerxes; and per-

haps no one so well commanded and disciplined, and at the same time so numerous, in any age of the world. Superlatively proud of his meridian attitude; "surrounded," as Sir Walter Scott observes, "by sovereigns, *as the sun by planets*,"* and confidently elated with the prospect of success, he resembled, at this period, but too closely, in his conduct and state of mind, the awful instances of Sennacherib and of Herod Antipas. How he resembled Sennacherib, we have particularly noticed in the Dissertation on the Old Testament Prophecies, at pages 123 and 134. And how he resembled Herod Antipas, may easily be seen by referring to Acts xii. 20—23, where it is recorded, that they of Tyre and Sidon "having come with one accord to him to desire peace; upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying *It is the voice of a God, and not of a man*. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

The Diet of Warsaw, anticipating, as they supposed, Napoleon's wishes, had declared the whole kingdom of Poland, in all its parts, free and independent; and sent a deputation to him, announcing their desire to accelerate its political regeneration. The expressions addressed to him were in a tone of such adulation, idolatry, and blasphemy, as he had

* Life of Napoleon, Vol. vii. p. 201.

but too often heard with acceptance. They applied for the countenance of the "*Hero who dictated his history to the age, in whom resided the force of Providence. Let the Great Napoleon,*" they said, "*only pronounce his fiat that the kingdom of Poland shall exist, and it will exist accordingly ! The natives of Poland will unite themselves at once and unanimously to the service of him to whom ages are as a moment, and space no more than a point.*"* He was at this time, which was in the month of July, 1812, at Wilna, on his way to Russia; while at about the very moment that the blasphemy was uttered, and this without his rebuke, his troops in Spain were receiving their most signal defeat in the battle of Salamanca.

Greater misfortunes, however, awaited "the grand army," under his own immediate command. Urged on by an evil impulse,† very much reminding us of the case of Crassus in Parthia, he madly plunged into the very centre of the Russian dominions, to Moscow, its ancient capital, surrounded on all sides by a fierce, inveterate, exasperated foe; and risking the horrors of a northern winter. The result was such a train of disasters, sufferings, privations, and slaughter, as cannot be better described than in the prophetic language relating to this Fifth Vial. "They gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their

* Scott's Life of Napoleon.

† "Quem vult Deus perdere, prius dementat."

deeds." Scarcely a tenth part of that enormous host which he had led into Russia returned to tell the tale of destruction. Hundreds of thousands of the best disciplined soldiers of the French Empire perished within a few weeks, through the united influence of famine, cold, and hostile weapons, in all the agonies of defeat, and in all the rage of disappointment and blasphemy. The road from Moscow to the Vistula was covered by the wrecks of his fine army, which had so lately been the terror of Europe ; with its carriages, cannon, and other implements of war. The bodies of men and horses lay everywhere on the route, all frozen together in mingled heaps, and presenting sights the most ghastly for many leagues. The whole loss is computed as follows :

Slain in battle	125,000
Died from fatigue, hunger, and the severity of the climate	132,000
Prisoners, comprehending 48 generals, 3,000 officers, and upwards of 190,000 men	193,000
Total,	450,000

By the obscuration of "the sun," which this great reverse occasioned, a proportionate degree of *darkness*, symbolically signifying misery and adversity, fell upon "the throne of the Beast;" for such is the further import of "*darkness*," as used by Ezekiel, ch. xxx. 18: "At Tehaphnehes also *the day shall be darkened*, when I shall break there the yokes of Egypt: and *the pomp of her strength shall cease in her*." The kingdom, however, was not yet "*full*" of darkness. Although *the pomp* of her strength

had disappeared, the substance of that strength remained—the sun, though it had very much declined, had not set. Hence, neither Napoleon's misfortunes, nor the rage, disappointment, and blasphemy which they occasioned, were yet complete. He having returned to the important and unprecedented struggle in the spring of the following year (1813), the dreadful and sanguinary warfare was resumed; at first, in the bloody but indecisive battles of Lützen, Bautzen, and Dresden; but ultimately, when one great division of his army, under Vandamme, had been beaten and taken at Culm, near Töplitz, the struggle came to its crisis in the great battle of *Leipsic*, which, from the number of monarchs that were present at it, was called **THE BATTLE OF THE NATIONS!** It was one of the longest, bloodiest, and sternest actions of this strange war, and one of the greatest battles ever known: both for the number of troops engaged, being generally estimated at about 400,000, for the large extent of field which it occupied, and for those most important consequences which it produced. It raged with dreadful fury during more than three days, till the morning of the 17th of October, when it had reached the walls of the town, and poured its cannon balls through the streets; but, on that very morning, Napoleon, with the shattered remains of his army, commenced his disastrous retreat; in which he was closely pursued by incensed armies, until he had passed the Rhine, which he never re-crossed, and the liberation of Germany was complete. The greatness of the de-

liverance on this occasion, and therefore the greatness of Napoleon's defeat, may well be imagined from the fact, that the sovereigns of Austria, Prussia, and Russia had no sooner perceived themselves victorious, than, dismounting from their horses, and falling on their knees in the open field, surrounded by their respective staffs and troops, they together returned thanks to God.

The course of French defeat had, in the mean time, equally advanced in Spain, by the successes of the Duke of Wellington; and such successes intermitted not, either on his part, or on that of the Allies, until, in the following year, troops from all quarters had vigorously fought their way through opposing ranks to Paris; when the single object which they had in view, and which in all their proclamations was publicly professed, viz., the *dethronement* of Napoleon, was attained. After this, in 1815, he escaped from Elba, and made one more desperate effort to recover that *throne*, of which the events of the preceding year had deprived him; when, in the decisive defeat he sustained at Waterloo, *his sun set to rise no more!* The armies of the Allied Powers then once more took possession of the capital and kingdom, which they occupied until they had obtained a compliance with the most humiliating conditions. These consisted in important cessions of territory, large pecuniary payments, and a four or five years' occupation of strong frontier towns by 150,000 of their troops. With this cup of humiliation, the more embittered by the recollection of so many former triumphs, the

plague of the Fifth Vial was to its utmost limit accomplished! Then, and ever since, as was foretold under the Sixth Seal, concerning this very period, *the four winds are holden, that they should no more blow on the earth, nor on the sea, nor on any tree, until the servants of God shall all have been sealed in their foreheads.** What has happened during this long predicted season of peace; what is experienced at the present near termination of it; and to what it tends, the next Vial will disclose.

* Rev. vii.

CHAPTER XVIII.

THE PRESENT TIME:

OR

THE EFFUSION OF THE SIXTH VIAL.

The symbolical drying up of the Euphrates—Allusive to what was effected by Cyrus—Signifies the extinction of the Turkish Empire—Reference to former remarks—Present affairs of the East—Decline of the Turkish power—The prominence given to its fall in prophecy—The three Unclean Spirits—What they are—The spirits of demons—The plague of Egyptian frogs—The war of the great day of God Almighty—Extract from Mr. Canning's speech—Armagedon—Supposed to be the Plain of Esdraélon—Its description—The kings from the rising of the Sun—Their destined work—The same considered—The coming of the Lord Jesus—Ezekiel's prophecy—The war—Call to watchfulness.

CHAPTER XVIII.

THE PRESENT TIMES!—OR THE EFFUSION OF THE SIXTH VIAL.

“And the sixth poured out his vial upon the great river Euphrates;* and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the false prophet, three spirits unclean as frogs; for they are spirits of demons performing wonders with respect to the kings of *the whole* world (i. e. the Roman Empire, East, West, and South,) to gather them together to the war of that great day of God the Almighty.† Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, that he may not walk naked, and men behold his unseemliness. And they (i. e. the unclean spirits) gathered them together (i. e. the kings of the whole world) to the place that is called, in Hebrew, Armagedon.” (ch. xvi. 12—16.)

* See Gen. xv. 18; Deut. i. 7, Septuagint; as compared with this expression in the (Greek) Text before us, τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην. It looks as if the peculiarly emphatic wording had *also* reference to the covenant with Abraham concerning *the Land*.

† It is thought by Schleussner that the word “war,” as here used, implies more prominently God’s “*controversy*” with the (Christian) nations, in a way of *punishment*. And this idea, which is analogous to that of God’s dealings with the ancient Jewish Church, may profitably be taken into our account.

Having now reviewed the events of the five first Vials, so as to have reached, by the Fifth Vial, the events of the present times, we feel unable to express the overwhelming importance of correctly interpreting that which succeeds it in the text before us. If, after looking around, we ask, To what does the present aspect of things tend? it is here, and here *only*, that we find a plain, unequivocal answer to the question. That answer is, They tend to *a most tremendous war*, called, by way of emphasis, THE WAR OF THAT GREAT DAY OF GOD ALMIGHTY!

We will proceed, First, to shew that the aspect of the world's affairs, from the year 1819, when the Allies evacuated France, to the present day, is exactly in accordance with what is here set forth. It is symbolically expressed by, 1, The drying up of the great river Euphrates; and 2, The working of three unclean spirits from the mouth of the dragon, the mouth of the Beast, and the mouth of the false Prophet. We will consider what is meant by

1. The drying up of the great river Euphrates.

On one most remarkable occasion in the world's affairs—an occasion very prominent in sacred and profane history—a *literal* drying of the Euphrates was, as we might say, effected; namely, in that awful night when the fingers of a man's hand wrote upon the plaster of the palace wall, in the sight of Belshazzar king of Babylon, his court, and his nobles, that his kingdom was numbered and finished. Cyrus, having for some time previously employed his army in cutting a deep trench, did on that important night turn into it the course of the river from its natural

bed, and the water being thus sufficiently drained away from the river gates of the city, he marched into it, took Babylon, and changed the face of the world. This symbolical allusion to so remarkable a contrivance—as well as the name of the city itself having been, in Rev. xiv. 8, figuratively employed in connexion with the signs of the last times, *and with those only*, to denote the Latin Empire—is in keeping with the fact, that *the affairs of the East will be materially concerned in bringing about the PLAGUE of this Vial.*

But we have evidence that such will be the case; and evidence of the strongest description. By referring to the Sixth Trumpet, we find that the Turks, the instruments of God's vengeance at that time, are described in the first instance as four angels bound on the banks of the Euphrates; which intimates (as we have explained in its proper place) a fourfold division of that people, situated on regions bordering on its length and breadth. Hence, the river becomes emblematical of that people; in the same sense that it might have been said, the last Vial had been poured upon the river Seine, "the seat of the Beast;" or, as we expressly find it in another place, of this very river Euphrates, in Isaiah viii. 7, 8, where it is said, "Behold, the Lord bringeth up upon them the waters of the river, strong and many, *even the king of Assyria*, and all his glory; and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck: and the stretching out of his wings shall fill the breadth of thy land, C

Immanuel." In like manner did the Turks, on being released from the restraints with which they had been bound, perform the work which God had assigned them, and become the scourge of the Eastern Roman Empire.

We have had occasion to notice, both in various parts of the present Commentary, as well as in the Dissertation on the Prophecies of the Old Testament, that this once formidable Empire is now at the last stage of its existence. We refer our readers, in the first instance, to the remarks made in page 138 of the Dissertation, where its gradually expiring condition is particularly noticed, as a "sign of the times," in connexion with the restoration of the Jews; and where some important quotations are given from eminent writers on the subject. We have again noticed it in the same work, at page 311, in explaining the dominant rule exercised for so many centuries by the "little horn" of Mahometanism. Especially is the peculiarity we are now noticing, its being destined to fall by its own internal weakness and gradual consumption, again held up to view. "*It shall be broken without hand,*" is there found to be the sovereign mandate of Jehovah respecting it; and the period of such fall denominated "*The Time of the End.*" In the present work we refer to the Sixth Trumpet—to its subsequent concluding scenes, and particularly to the observations from page 278 to 285, vol. i.

These will prepare the mind of the reader to enter into the full import of the symbol before us, that of the sixth angel pouring out his vial *upon the river*

Euphrates, and the water thereof drying up. For many years previous to the French Revolution, nothing appeared to be wanting to the total destruction of the Ottoman power but the unison and concert of other nations. They were sufficiently powerful to have annihilated and partitioned it among themselves, after the manner of the fate of Poland. Mutual jealousies and diverging interests, under Providence, prevented such a consummation. These still preserve it; and reserve it for *the kind of fall which God hath appointed*: the progress of which, to the manifest view of all, is even already illustrating the prophecy before us. Therefore it is that *the affairs of the East* have, for above the last twenty years, been ordered and overruled by Him, so as to attract a more than common share of public attention. The commotions of war and bloodshed occasioned by the French Revolution, which are foreshown both under the Sixth Seal and the five preceding Vials, having been in the most marked manner suspended, as described in Rev. vii. under the symbol of the four winds of heaven being restrained until the servants of God are sealed in their foreheads—a season of repose and preparation has thereby been granted to the world, and to the Church in particular, before the fatal and appalling issue—"the war of that great day of God Almighty."

In the mean time, distinct and fearful warning is here given of what will be the ultimate effect of these passing events upon the tottering and decaying Empire of the Ottomans. And since it is pointedly asserted that this Vial is poured out on the

great river Euphrates, for the express purpose of *drying it up*, such a state of imbecility must necessarily go on, until it terminate in its final extinction. In looking, therefore, at the separation of the great kingdoms of Greece and Egypt from its rule; at the loss of its hold upon the *Barbary States*; at the transactions that have taken place in Syria, Servia, Wallachia, and Moldavia—at Navarino, and other places; how it has been weakened and depopulated by most extensive plagues, conflagrations, and domestic disorders and rebellions,—we ought to consider that we hear *the voice of God* speaking to us in them all! Events which are brought to our notice in prophecy are not like the common events of providence—they have an importance attached to them, particularly when they can be thus distinctly perceived, that calls for our closest attention and our faith. It is supposed by some that what is termed by politicians the *balance of power*, maugre all forbidding appearances, may yet be the means of preserving its existence in the rank of nations. But God's word, as here revealed, assures us that such a thing is impossible; it assures us that other circumstances may at any moment transpire, which will sweep away every human barrier; for the pouring out of the Vial will not cease until it has performed its work.

The present condition of Constantinople, the once proud capital of the Cæsars, is now very similar, in many respects, to what it was just before it fell (in 1453) into the hands of its present possessors. During many years previous to that event, the obscure shades of former Roman greatness were trem-

bling under the evanescent fortunes of the Greek emperors, through continual apprehension from the perpetually aggressive and overwhelming fury of the Turkish Sultans; just in the same manner as their faded representatives are now trembling at the colossal strides and threatening attitude of a grasping and insatiable northern power. Much was involved in that fall; yet is it all as nothing in comparison with the consummating events that await disclosure upon those words being pronounced, "*The Second Woe is past!*" Most national events of former ages will seem to be forgotten in the din of those of which the forthcoming fall of Constantinople is to be the awful signal! And when we consider what its fine and extensive, though now most degraded, territory *once was*; that it comprises the regions where the Gospel was first preached—where the flourishing churches named in the New Testament were situated; that it contains the Land of promise, that land which was given to Abraham for an everlasting inheritance; and Mount Zion, the future seat of Messiah's throne,—we need not wonder that, in the concluding scenes of the present dispensation, the Turkish Empire is about to be so remarkably noticed! But we will proceed to consider the next sign which the Holy Spirit gives in this Vial, to warn us of the near approach of "the war of that great day of God Almighty:"—

2. The working of three spirits unclean as frogs, who perform wonders with respect to the kings of the whole world (or of the Roman Empire in the East, West, and South.)

The FIRST of these spirits is said to be out of *the mouth of the Dragon*. Reduced to literal and popular language, it should appear to signify a spirit working towards the same object that was aimed at under the rule of the heathen Emperors, namely, the extirpation of the very name and profession of the Christian Religion; only not, as then, with organized dragon power of the Empire, but in the *despotic* acts and proceedings of the various monarchs of the world, and through the influence of Satan: a spirit of individual despotism.

The SECOND unclean spirit comes out of *the mouth of the Beast*. This Beast will be the same as that under the *Fifth Vial*, where his “throne” is spoken of; and the same as is described at the beginning of the thirteenth chapter. Accordingly we consider, that “the spirit” proceeding out of his mouth during the prevalence of this *Sixth Vial*, is the very spirit which, for the last twenty years or more, has been so remarkably shewing itself in the chief kingdoms of Western Europe; namely, the spirit of *Democracy*,—a growing spirit of revolution and change, in opposition to all existing laws and institutions.

The THIRD of these unclean spirits, which proceeds from what is called *the false Prophet*, we conclude must necessarily be one having an *ecclesiastical* character; for to such only can the appellation of a prophet correctly apply. Now as we know of no such ecclesiastical character belonging to any dominant power except the Papal—for in the matter of Christianity, Mahomet was no prophet at all, because he was an open opposer of it, not to

mention that his religion never had any prophetic power; and, as in the description given of “the false prophet” in Rev. xiii., it is declared in verse 14, that he “*deceiveth* them that dwell on the earth”—we agree with the general voice of commentators, that no other than the Pope, or Popery, can be “the false prophet” here spoken of; and that Popery itself appears to have this most intelligible name given it for the purpose of distinguishing it from “the Beast.”

These three spirits are called *unclean*; that is, unfit to mingle with human, much more with Christian, society; foul, polluted, and sinful; and it is remarkable that such is the epithet applied to the spirits cast out by our Lord and his apostles;* which spirits are called, in the Gospel history, demons, even as these three are here expressly called *the spirits of DEMONS*. They are said to be unclean as *frogs*, which were literally one of the plagues of Egypt: “Behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs; and the frogs shall come up, both on thee, and upon thy people, and upon all thy servants.”† Perhaps no symbol could in a more

ely manner express the joint operation of these unclean spirits, than this description; shewing how they infest every grade of society, penetrate into the inmost recesses of families, and influence the com-

* Mark i. 27; iii. 11; v. 13; Luke iv. 36; Acts v. 16; viii. 7.

† Exod. viii. 2—4.

mon and necessary business of life. It ought, however, to be a matter of most serious reflection, particularly to the "servants of God," that the whole three are denominated by Him to be from Satan; "they are the spirits of demons;" and therefore, as Satan's agents, they are to be avoided as unclean, in whatever manner or with whatever pretensions they may insinuate themselves.

They are further said to *perform wonders*. Perhaps what is here most especially meant, may not yet have manifested itself in its most striking and important actings. Nevertheless, as some of the more prominent events which have taken place during the outpouring of this Vial can only have arisen from the co-operation of opposite human principles, all alike originally from Satan, and from such principles as are here referred to, as "out of the mouth of the Dragon, the Beast, and the false prophet," it is quite possible that the *strange* results which have issued from such events, results which we have seen to be so far out of the common course of things, may bear to be thus expressed. With similar language, in speaking of the newly-discovered application of the power of steam, it might be said, "What *wonders* it has performed!" And in the present mention of the same, connectedly with large communities or bodies of men as the performers of them, it seems impossible that the wonders can have any higher meaning, or that they can refer at most to anything beyond *supposed* or *pretended* miracles.

The great object of the prevalence and co-operation of these spirits is declared to be that of *seducing*

together the kings of the earth, and of the whole (political) world, to the war of that great day of God Almighty. In what particular manner the revolutionary events which have already, or shall yet take place, will contribute to this dreadful result, time will soon show. We are, however, bound to believe, that such will be the final issue:—neither can we doubt, that the convulsive change of the French dynasty in 1830—the revolution of Belgium in the same year—the rebellion in Poland against Russia—the civil wars in Spain—the various risings of the people in England, Italy, and other countries—our own Popish Emancipation Bill, and Reform Bill—the disturbances in Ireland,—all of which contain more or less of the essence of these three humanly opposite but infernally united principles,—will end *in what God declares they will!*

It was remarkable, that, as long ago as the year 1826, Mr. Canning, in a speech made in the House of Commons, Dec. 12, took, as a mere statesman, a very similar view of these political events, without any reference to God's revealed truth. His words are these: "I dread war from the apprehension of the *tremendous consequences* which might arise from any hostilities in which we might be now engaged. Some years ago, in the discussion of negotiations respecting the French war against Spain, I took the liberty of adverting to this topic. I then stated, that the position of this country, in the present state of the world, was one of neutrality, not only between contending nations, but between *conflicting principles*; and that it was by neutra-

lity alone we could maintain that balance, the preservation of which I believed to be essential to the welfare of mankind. I then said, that I feared that *the next war which should be kindled in Europe, would be a war not so much of armies as of opinions.* Not more than four years have elapsed, and behold my apprehensions realized. It is, to be sure, within narrow limits that this *war of opinion* is at present confined; but it is *a war of opinion* that Spain (whether as a government or a nation) is now waging against Portugal; if into that war this country shall be compelled to enter, we shall enter into it with a sincere desire to mitigate rather than exasperate; and to mingle only in the conflict of arms, not in *the more fatal conflict of opinions.* But I much fear that this country (however earnestly she may endeavour to avoid it) could not, in such a case, avoid seeing ranked under her banners all the restless and dissatisfied of any nation with which she might come in conflict. It is the contemplation of THIS NEW POWER in any future war, which excites my most anxious apprehensions.—The consequence of *letting loose the passions*, at present chained and confined, would be to produce *a scene of desolation which no man can contemplate without terror.*”

It is a thing to be specially noticed, that the great war to which these things are leading us, is called “*the war of that great day of GOD ALMIGHTY.*” Many most important wars have been waged in the world; great in numbers, great in leaders, great in consequences; but to none, that we are aware of, have these dread adjuncts ever been so emphatically

applied. The ancient prophets, apparently alluding to it, use the following language:—"Proclaim ye this among the nations; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow shares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves round about: thither cause thy mighty ones to come down, O Jehovah." (Joel iii. 9—11.) But we have yet more information respecting it; for it is futher added, "And they gathered them together unto a place called, in the Hebrew tongue, Armagedon." As our attention is so particularly called, under this Sixth Vial, to the affairs of the East, it is generally, and we believe correctly, supposed that the "place," here called Armagedon, will be found in that part of the world. One derivation that has been offered to this name is, that it comes from two Hebrew words; the one signifying *gathering*, and the other *cutting off*. Other Hebrew scholars say that it is, Har-megiddon, the mount of the assembly; or Chorma-gedehon, the destruction of their army; or Harmegiddo, Mount-megiddo; or Hâr Maggedon, "the mountain of the great opposition," or, "of the great confronting," or, "the mountain of the great manifestation." Hence, the Prophet Zechariah says: "IN THAT DAY shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."* So that this passage, in connexion with the above explanations of the word Armagedon, seems

* Zech. xii. 11.

to point out as the site of this great battle, *the plain of Megiddo*, the place where Deborah and Barak defeated Sisera ; and where King Josiah fell, which event occasioned so much mourning in Jerusalem.

Whether this name be intended as symbolical, signifying a great and decisive conflict, or whether it marks indeed its true locality, cannot easily, at present, be determined. Of Megiddo we have the following description in Dr. Clarke's Travels : " This plain—called in Scripture, by way of eminence, The Great Plain ; and elsewhere, The Great Plain or Field of Esdraelon, The Field of Megiddon, The Galilean Plain—we found one vast meadow, covered with the richest verdure. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadnezzar, king of Assyria, unto the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs,—warriors of every nation under heaven have pitched their tents on the Plain of Esdraelon, and have beheld the banners of their nation wet with the dew of Tabor and Hermon."

Mr. Rae Wilson also tells us, that " It is altogether impossible for language to convey an idea of the grandeur of this vast plain, where on the right stands, in indescribable majesty, Mount Tabor, which is among, yet still separate from, other mountains, and one of them is the lofty Hermon.—In all the course of my travels in Europe, I have walked over

Leipsic, Racknitz, Bautzen, Vittoria, Waterloo, and other fields where sanguinary contests have been waged, but I am persuaded the Great Plain of Esdraelon exceeds any one of them in extent."

Other writers have spoken of this celebrated place in similar language, and to their testimony the author can now add his own: for within the last year he too, on his return from Jerusalem, crossed it; and in connexion with the sight of it, has beheld at one glance, not only the Mounts of Tabor and Hermon, but those of Carmel, Lebanon, and Gilboa, the Mediterranean, and the Mountains of Moab. In his way home, he too crossed the renowned battle-fields of Culm, Dresden, Leipsic, and Waterloo; but none, deeply interesting as these were, awakened such lively emotions as did this. In addition to past associations, and its own native grandeur—to its being washed by that "ancient river, the River Kishon,"—the very possibility of its being the scene of such a consummating event as is here foretold—an event to which the great and adorable name of "God Almighty" is affixed, and which we may realize as so near at hand—is altogether calculated to arouse feelings of inexpressible interest.

It is said that the fall of the Ottoman Empire, which it would appear will be the immediate occasion of this war, is "*to prepare the way for THE KINGS OF THE EAST, OR FROM THE RISING OF THE SUN.*" As "the kings of the earth, and of the whole world," signify *real kings*; so, by just analogy, must "the

kings from the rising of the Sun," all being mentioned under the same Vial. The author's opinion on this point, as given in the first edition of his work on Prophecy in 1834, was as follows: "The eyes of the world are confessedly fixed in a remarkable manner on the extinction of the Turkish Empire, as an event involving the peace of Europe. That Russia is manœuvring to swallow it up; that whenever the time of its consumption or evaporation, in the eye of God, shall be fully come, she will be able to effect her purpose; and that having done so, she will be prepared to defend so rich an acquisition by force of arms, appears on all hands to admit of little doubt. 'Such a contest would,' observes a respectable journal, 'in no slight degree be affected by the side taken by the Pacha of Egypt.' Here we have two kings, or potentates, both of whom are anticipated to act, and in fact both of whom must *necessarily* act, important parts in any general European war, and materially influence the contest, be it of whatever nature it may. These two monarchs, situated in their respective dominions *with regard to Palestine*, will, in such a case, be emphatically what they are called by Daniel, chap. xi. 40, '*The King of the North*,' and '*the King of the South*;' but in their position with respect to the power against whom the latter will 'push'—and the former will 'come like a whirlwind,' they will be 'the kings from the rising of the Sun;' forming, as they will *then* do, even more completely than at present, the Eastern boundary of Europe. As such, the idea has

struck my mind, that probably *they* may be 'the kings' here intended, and that it is *their* way that is prepared."

For the fullest and clearest information which the Word of God appears to afford on this most deeply interesting point, the reader is referred to the observations made in explaining the above part of the eleventh of Daniel.* We would, however, further remark upon it, that the war of that great day of God Almighty, which is strictly *the plague* of this Vial, and which will in some manner or other result from the fall of the Ottoman Empire, is but *to prepare the way* of the Kings of the East *for another work!* This work, it is but too evident, will form the chief event of the next and concluding Vial; and from the actors of it being denominated "Kings from the rising of the Sun," as well as from the general scope of the subject having reference elsewhere, it is likewise but too evident that it refers to the opposite point of the compass, viz. THE WEST!

With regard to THE TIME when this drying up of the Euphrates, as well as the great war consequent upon it, takes place, we have already explained our views; first, in our remarks upon the 2300 years period of the little horn in Daniel's vision of the Ram and He-goat;† and secondly, upon the period of 391 years under the Sixth Trumpet.‡ Both of

* See Diss. ch. xiii. throughout.

† See Diss. ch. xi. p. 309—308.

‡ See Vol. i., pp. 189—194, and 279—284.

these periods yield us the alarming inference, that the above time will arrive before the expiration of the present year! and we can only say, that we see as yet no reason to question the accuracy of the dates from which this inference is drawn. It rests, therefore, with but a few short months, or even weeks, to decide the matter; a matter of such thrilling interest and immeasurable importance. Meanwhile, independently of chronological computations, we may certainly assure ourselves, by the whole tenor and concurrence of prophecy, that the time of that great event must be near at hand, since it is the very next thing predicted, by the word of the Lord, to come to pass.

But another matter remains for our notice, in immediate connexion with the Sixth Vial; namely, *that "blessed hope" of the Church, THE COMING OF THE LORD.* We have already seen in Rev. vii. that before the storm of Divine wrath is permitted to fall, by the symbolical loosing the four winds of heaven, the "Servants of God" will be sealed for deliverance, and *delivered*. Rev. xiv. likewise shows, that before the time of the dreadful vintage the harvest will have taken place, and the wheat will have been gathered into the heavenly garner. In both these representations of the Church's being caught away and delivered from the evil which is coming upon the world, the Apostle beheld that countless rescued multitude, joining in a new song before the throne of God and the Lamb. Again, in the Old Testament, where, in the thirty-fourth of Isaiah, the day

of the great slaughter is so awfully predicted, the same exception in favour of the Lord's people is made. "It is the day of the Lord's vengeance, and *the year of recompences for the controversy of Zion.*" Also in the sixty-third of the same Prophet, and that in a similar connexion, it is said, "For the day of vengeance is in mine heart, *and the year of my redeemed is come.*"

The ninth of Ezekiel, which appears likewise to refer to the same awful period of Divine judgment, speaks of the same discriminating mercy: for this reason then, and because it contains at least one point of peculiar interest to England, as the Lord's present "sanctuary," we will cite the whole passage. "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with *his destroying weapon* in his hand. And, behold, six men came from the way of the higher gate, *which lieth toward THE NORTH*, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side: and they went in, and stood beside the brazen altar.

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set *a mark upon the foreheads* of the men that sigh and that cry for all the abominations that be done in the midst thereof.

“And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; *and begin at my sanctuary.* Then they began at the ancient men that were before the house. And he said unto them, *Defile the house, and fill the courts* with the slain: go ye forth. And they went forth, and slew in the city.

“And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, *The Lord hath forsaken the earth, and the Lord seeth not.* And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the ink-horn by his side, reported the matter, saying, *I have done as thou hast commanded me!*”

The whole scope of that awful chapter contains the most direct and special assurance, that in the great slaughter which is predicted, the saints of God have nothing to fear—that their safety is provided for. Not only does the command *to begin at the sanctuary*, call for our serious attention; but likewise the subse-

quent passage, which sets forth the exceeding sinfulness of the nation in their saying "*The Lord hath forsaken the earth, and the Lord seeth not,*" appears strongly to apply to the "great city" of the Apocalypse at the present moment. The *six* slaughtermen too, *from the North*, seem to have a special application;—and whom they represent, time will soon declare!

But to return to the Apocalyptic prediction before us. As the man clothed in linen, with the ink-horn by his side, preceded the slaughtermen, so we find here, that in the "war of that great day of God Almighty," *the kings of the WHOLE WORLD*, or of all the countries, East, West, and South, that once composed the Roman Empire, *are only gathered* together before the Lord's coming. It is not until after that glorious event has taken place, with its happy consequences to his people, as foretold in Matthew xxiv. 30, 31,* that the battle appears to ensue, which is implied in the succeeding verse, where the name of the place is mentioned. So that this arrangement in the fourteenth, fifteenth, and sixteenth verses, seems clearly to mark the course of events as follows:—1, The gathering together of the armies; 2, The sudden manifestation of the Lord Jesus Christ for the rescue of his people; and 3, The war itself; "the issue of which is decided at a place called, in Hebrew, Armagedon."

Before proceeding to the last Vial, let us not over-

* See also Mark xiii. 26, 27; and Luke xxi. 27, 28.

look the solemn warning which the Lord's people here receive to be *watchful*. If there be one thing more than another in connexion with this great event, that is pressed upon our attention, it is its **SUDDENNESS**. "At midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him :"* —at midnight, when all were asleep ! In Matthew xxiv. 27, our Lord says, "*As the lightning* cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be." And again, "*As a snare* shall it come on all them that dwell on the face of the whole earth ;"† with much more elsewhere to the same effect. *Here* we find a comparison equally striking—"Behold, I come *as a thief*."

And here the Lord adds—"BLESSED is he that watcheth, and keepeth his garments, lest he walk naked, and men see his unseemliness ;" (his unmeetness for the inheritance of the saints in light.) Dr. Adam Clarke considers this an allusion to the office of the Jewish prefect, or *overseer of the mountain of the house of God* ; whose custom was, to go his rounds during the watches of the night, and if he found any of the Levites sleeping on guard, he had authority to beat him, and to burn his garments. The sacred watchman being, at his return home, found naked, it was perceived that he had *slept at his post*. Thus his disgrace was observed, and it would be known to all who beheld him that he had neglected

* Matt. xxv. 6.

† Luke xxi. 35.

his duty. Such, only in an infinitely more awful degree, will be the shame and confusion of those who are not found spiritually watching when their Lord cometh.

“Blessed,” then, “is he that watcheth ;” for “unto them that *look for him*, shall he appear the second time without sin unto salvation.” “When Christ, who is our life, shall be manifested, then shall we also be manifested with him in glory :” and again, “It hath not yet been manifested what we shall be ; but we know that when He shall be manifested, we shall be like Him, for we shall see Him as He is !” Will it not be wise to obey that Divine injunction given to all, to watch ? Ought we, in the face of so many admonitions, and of so many encouragements, to be taken by surprise ? “Remember, therefore,” saith our Lord to the Church at Sardis, “how thou hast received and heard, and hold fast, and repent. *If therefore thou shalt not watch, I will come on thee AS A THIEF, and thou shalt not know what hour I will come upon thee.*”

We will conclude this chapter with the words of our Lord from Luke xii. 35—40, premising that if men believe not, and are not aroused by these, neither would they although one rose from the dead. “Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. *Blessed* are those servants, whom the lord when he cometh shall find watching :

verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, *blessed are those servants*. And this know, that if the goodman of the house had known what hour *the thief* would come, he would have watched, and not have suffered his house to be broken through.

“Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”

And I say unto you, that he shall find himself, and
make them to sit down to meat, and will come forth
and serve them. And if he shall come in the evening,
watch, or come in the third watch, and find them
asleep, are these servants? And this know, that if
the Goodman of the house had known what hour the
knave would come, he would have watched, and not
have suffered his house to be broken through.

Be ye therefore ready always: for the Son of man
cometh at an hour when ye think not.

And he said unto them, Watch ye, for ye know not
the day, nor the hour, when the Son of man
cometh. Watch ye therefore, that ye may be able to
stand before him.

And he said unto them, Watch ye, for ye know not
the day, nor the hour, when the Son of man
cometh.

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CHAPTER XIX.

THE SEVENTH VIAL;

OR

A DESCRIPTION OF THE LAST GREAT REVOLUTION, AND SUBSEQUENT RUIN.

Important events of our times—Gibbon's Observation—Mr. Burke's—Mr. Pitt's—Great future events of the Seventh Vial—Limited extent of the effects of the former Vials—The expression applied to this—The great coming Revolution—Present Revolutionary appearances—Empire divided into three parts—The Ten Kingdoms to fall—The fall of Babylon, or the idolatrous Latin Empire—All its kingdoms to fall—England not excepted—Only the Saints preserved—Why England cannot expect exemption—The Popery of England—The coming judgments are for 1260 years' guilt—Catholic Emancipation Act—Quotation from Dr. Croly—The hail-storm of wrath, the northern nations signified—Alarm respecting the designs of Russia—Quotation respecting another design upon Constantinople—Supposed plan for uniting the Slavonian nations—"Great hail out of heaven" explained—Present relative position of Europe—Our present awful situation.

CHAPTER XIX.

THE SEVENTH VIAL; OR A DESCRIPTION OF THE LAST GREAT REVOLUTION AND SUBSEQUENT RUIN.

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

“And the great city was divided into three parts, and the cities of the nations fell; and great Babylon was in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (ch. xvi. 17—21.)

THOUGH time has brought us to the very eve of a great period, which is destined, by the Lord of heaven and earth, to contain a series of events far more important than have ever happened in merely human affairs; yet so blind is man, so unable, even when adequate tokens of what is coming to pass are crowding thick around him, to penetrate the veil of futurity, that Gibbon, an acute discernor as he was in many

respects, was fain to regret that the period of interesting events had gone by, and that the modern historian would never have to record any great master movements and catastrophes of future story. He lived, however, long enough to be undeceived in this matter; for he lived to see the French Revolution completed, and the Reign of Terror begun: and though such things were but the prelude—the first part, or at most, the second—of those greatest national tragedies that have been ever as yet acted in the history of man; to a mind like his, they could not but appear as the outbreaking of gigantic wars, and the convulsive struggles of empires. The reality, however, as it has rapidly passed under our own review (in considering the Second, Third, Fourth, and Fifth Vials,) has vastly exceeded, not only what *was* imagined, but even whatever *could*, generally, *have been* imagined. Mr. Burke, however, one of the most eminent political observers of his day, said, at the very commencement of the Revolution: “Many parts of Europe are in open disorder. In many others there is a hollow murmuring under-ground; a confused movement is felt, that threatens a general earthquake in the political world.”* With this correct and almost prophetic observation, he made another which shewed remarkable perspicacity: viz. that “if the then project of a republic should fail, all securities to a moderated freedom would fail along with it; all the indirect restraints which mitigate despotism would be re-

* See “Reflections on the Revolution in France,” 1790, p. 230.

moved ; insomuch that if monarchy again should ever obtain an entire ascendancy in France, under that or any other dynasty, it would probably be, if not voluntarily tempered, at setting out, by the wise and virtuous counsels of the prince, *the most completely arbitrary power that has ever appeared on earth !*”*

A few years after this, just at the breaking out of the war in 1793, “Mr. Pitt, guided by his own sanguine disposition, hitherto untempered by any disappointment, said, ‘It will be a very short war, and certainly ended in one or two campaigns.’ ‘No, Sir,’ said Mr. Burke, when this language was addressed to him, ‘it will be a very long war, and a dangerous war, but it must be undertaken.”†

The sad reality of these forebodings, substantiated as it has been by the varied achievements of both parties, by all that the world calls great and splendid, having become matter of history, the complaint now rather is, not, as formerly, of a want of materials to vie with ancient story, but of a mind and a hand that can suitably record them. And yet all of them shrink away into insignificance compared with what is near at hand. Looking at the coming of our Lord and Saviour Jesus Christ ; and at “the war of that great day of God Almighty,” predicted under the Sixth Vial, as the certain issue of the present state of things : looking also at the consummating and most unprecedented events foretold, in the words before us, as the direct consequence of that decisive and

* See “Reflections on the Revolution in France,” 1790, p. 273.

† Life of Wilberforce, vol. ii p. 11.

fatal war, we may truly say that the period of astounding events is comparatively but at its commencement ! The past, indeed, to speak correctly, will have transpired but as a sound of alarm to prepare “men’s hearts” “for those things that are coming upon the earth.” As such, it is pointed at by our Lord, in the words which we have heretofore repeatedly cited ; namely, there shall be “signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men’s hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.”* We cannot, therefore, too seriously attend to the critical course of distinct events now passing in their prophetic bearings before our eyes, for they are expressly denominated *the last plagues* ; and particularly because they disclose, as near at hand, such a general overturning of what was ancient Roman Empire, and of what was far beyond its bounds, as none without Divine revelation could ever have dreamt of.

The operation of the Seventh Vial is not limited, as were all the former ones ; it is not poured out on any particular part of the Empire—it is universal—“the seventh angel poured out his vial *into the air*.”

The following interpretation of this last symbol, as given in Daubuz’s Symbolical Dictionary, (see our New Edition of that work) appears to express its true import. “According to Vitranga, ‘*the air*’

* Luke xxi. 25, 26.

denotes the political and ecclesiastical constitutions of the states and kingdoms of the world. As it is through the medium of the natural air or atmosphere that the natural sun, moon, and stars communicate to us their light, heat, and influences ; so also, through the symbolical air or atmosphere, i. e. through the political and ecclesiastical institutions of states or kingdoms, do the symbolical sun, moon, and stars communicate to men their light and heat. The princes and governors of the nations, inasmuch as they cherish their subjects, and abound towards them in care and good management, are, as it were, the breath of the people, like the air which they imbibe and inhale, as they are called in Jeremiah, Lam. iv. 20. Moreover, as the air is the principle of vitality to man, so are these institutions the principles of vitality to the body politic."

The former Vials were limited to a very considerable extent, though in various degrees ; the first having been poured out on *the earth* ; the second, on *the sea* ; the third, on *the rivers and fountains of waters* ; the fourth, on *the sun* ; the fifth, on *the throne of the Beast* ; the sixth, on *the great river Euphrates* ; but as for this seventh, it is poured out into that element which pervades or envelopes all the former divisions, and consequently affects them all. The various political and ecclesiastical constitutions of the *whole* Empire are included in its dreadful judgments. If *the air* be infected with a plague, who shall escape ? On the pouring out of *this* Vial, therefore, it is said,

“There came a (great) voice out of the temple (of heaven *) *from the throne*, saying, IT IS DONE !”

With this single word,† “It is done!” will be changed the whole aspect of the world ! It reminds us of that similar expression of our Lord on the cross, upon his completion of the work of redemption, “It is finished.” The full import of that single utterance, no tongue can tell. IT IS DONE ! *The wrath of God is now finished.* The voice that utters the words is said, in the first place, to be a *loud voice* ;—then a loud voice from *the temple*, that is, from the temple in heaven ;—and then, at the height of the climax, a loud voice out of the temple, FROM THE THRONE ! i. e. it is a voice, not, as in the former instances, through the intervention of angels, but, as if in a very special manner to impress upon us the unutterable importance of the events which follow, it is the immediate voice of THE LORD GOD ALMIGHTY himself ! It involves the same event, and has reference to the same point of time, as the solemn voice that was uttered by the Lord Jesus Christ, when it is said, “He stood upon the sea, and upon the earth, and lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that time, or the TIME, SHOULD BE NO LONGER.*”‡ (or, that a time no longer shall be !) It is also the same point of time as that in which “the seventh angel sounds, and there were great voices in heaven, saying, The

* “Of heaven,” probabilitèr delenda.—*Griesb.*

† γέγονε.

‡ Rev. x. 5, 6 ; and p. 218, vol. i. of this work.

kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever.”*

We proceed now to notice the particulars of that dreadful state of things which is foretold, both here and in the Book of the Prophet Daniel, as constituting “a time of trouble, such as never was since there was a nation, even to that same time.”† It consists of what, in the first apocalyptic instance, we find briefly described under the Seventh Trumpet, as “*an earthquake, and great hail;*” which are here described, with further particulars, as A GREAT EARTHQUAKE, (or concussion) *such as was not since men were upon the earth, so mighty an earthquake (concussion) and so great; and a GREAT HAIL out of heaven, every stone about the weight of a talent.* The “lightnings, and voices, and thunders,” signify signal commotions, revolutions, and alarms, in their highest and most fearful shapes; and they appear to be expressions, used only in reference to the times of which we are speaking. The French Revolution of 1789, which was the *earthquake* of the Sixth Seal—as it was also that of Rev. xi. 13, and the fearful subject of so many of the Vials—had no adjuncts of this sort, tremendous as were the consequences that attended it. Such adjuncts being now introduced, it appears to be for the purpose of shewing the great magnitude, as well as the more permanently awful and effectually “overturning” consequences, of the one before us. What can be implied by its being said,

* Rev. xi. 15; and p. 290, vol. i.

† Dan. xii. 1.

that it will be an earthquake (or concussion) such *as was not since men were upon the earth, so mighty an earthquake, and so great*, readily enough we may conjecture, but time alone can fully reveal. It will, however, come; and from the connexion in which it is placed, must be very near at hand. We are fully aware that it points to a very different state of things from that which, both in our own country, and throughout the Latin Empire, is almost universally anticipated. Nevertheless, in disquisitions like the present, we have nothing to do with men's ideas, except so far as they coincide with those which God has revealed.

On this subject, in our first edition on the Old Testament Prophecies, published in 1834, we wrote as follows: "Present appearances are dark in the extreme. They lower with solemn gloom upon all that is valuable in the political, social, and religious interests of the country; and but too assuredly portend, that if an earthquake is to mark the predicted consummation to which the Word of God directs our views, nothing but a miracle can prevent this country from participating in so great a calamity. It is confessed on all hands—it is palpably before our eyes—that the elements of revolution are teeming with awful activity into life on all sides of us, threatening the overthrow of every existing institution. And we are not, at the present day, so little in the transit of such a state of things, as merely to be left to conjecture, as Mr. Burke was, when he wrote his celebrated Reflections on the French Revolution;

we have not now to *conjecture* what will be the final issue of the great popular movements of Liberalism.

“The recent important changes in our own country, as well as all the changes occasioned in France during the progress of the Revolution, furnish decided proof that in no one instance do they ever stop, (nor perhaps in most cases were they ever intended to stop) at the point (humanly) proposed. Indeed, as Sir Walter Scott justly remarks in his *Life of Napoleon*, ‘It is observed in the history of revolution, that *the indirect and unforeseen consequences* of very great changes of the existing system are more *numerous and extensive* than those which had been foreseen and calculated upon, whether by those who advocated, or those who opposed, the alteration.’ What then is the prospect before us? At what point is it probable that a stop will be put to innovation and change? Who can say whether it is to be when the Established Church, or the House of Lords, or the monarchy is overthrown, burying in their ruins every valuable institution, and every religious privilege? It appears no longer possible to *stand still*. The alternative is the inclined plane, or the precipice!”*

On the very brink of that precipice we appear, from the prophecy before us, now to stand! The above observations were intended to apply chiefly to our own country; but the great earthquake here predicted, spreads alike over the whole of what was Roman Empire; for it is added, that “*the great*

* Diss. p. 129.

city," which symbolically signifies the ten kingdoms,* *was divided into* (or became) *three parts, and the cities of the nations fell.* Revolution, therefore, must now have spread over ALL "PARTS," *and have done its work!* and from the above prediction, without wishing to conjecture anything, or to proceed one step further than its words plainly conduct us, we cannot but infer, as the consequence of this unprecedented revolution, that all the states within the territorial limits of at least the whole Latin earth will become three grand parties, and that the present kingdoms or *nations* of which it is composed will fall! This, therefore, must be the "hour" or "season" which will have arrived, (see Rev. xvii. 12.) after "*the forty-two months*" duration of the ten-horned Beast of Rev. xiii. shall have terminated; since, after the fall of the respective kingdoms, and the division of the Empire into three parts, the diadems will have been removed from the horns,† and of course the ten kingdoms, as ten, will have ceased to exist! Thus are all our former conclusions confirmed!

But this is not all. It is added—"And Babylon, the great Babylon, was in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Her fall had been already *announced*, in Rev. xiv. 8; but now it takes place! The great revolution above noticed, in the horrors and turmoils of which the Empire is to lose the great national land-marks that have distinguished it for above

* See vol. i. p. 260, of this work.

† Rev. xiii. 1.

twelve centuries, and be divided into only *three* parts, is but a prelude, though an immediate one, to the still greater calamities here predicted; namely, that perfection of misery which is involved in having to drink to the very dregs *the cup of the wine of the fierceness of Divine wrath*.

The proximate cause why the Latin Empire is symbolically termed Babylon, is, we think, most forcibly and truly expressed, at the close of the particulars of the Sixth Trumpet, where *the rest of the men who were not killed with those plagues*—the men who were preserved from the conquests and barbarities of the Turks,—“repented not of the works of their hands,” but continued to “worship the demons, even the idols, the golden ones, and the silver ones, and the brass ones, and the stone ones, and the wooden ones; which can neither see, nor hear, nor walk: neither repented they of their murders, nor of their preparing of magic potions, nor of their fornication, nor of their thefts.”* This is what is called, in Rev. xiv. 8, *the wine of the wrath OF HER FORNICATION!* It is these things that have heaped such a load of guilt upon the Western nations. For a further description of them, we would refer to Rev. xiii. 6—8, where their blasphemies, and persecutions, and tyrannies over the Lord’s people, are so particularly spoken of. All such things now come in remembrance before God—the day of his

* Rev. ix. 20, 21. See the observations upon these verses, vol. i. pp. 119—202, of this work.

vindication is arrived. "And," in "the fierceness of his wrath,"

"Every island fled away, and the mountains were not found."

We shall be enabled better to meditate the terror of these expressions by referring to similar ones under the Sixth Seal, where, among the other calamities that were to happen, it is said, *every mountain and island were removed out of their places*. This intimates that every kingdom, every independent lesser state, every settlement* in the same political system, would be materially altered, as to relative position, in consequence of the great Revolution.† And who does not know how, to the inexpressible alarm and dread of all, these selfsame changes happened. France, Spain, Austria, Sardinia, Naples, Portugal, the Papal States, the German Principalities, and others, which were as so many clusters of islands, were each removed out of their relative "places." But this was all—for they were at length made in general to resume their original position, and in such position do they stand at present before our eyes.

But what a different condition now awaits them? Severe as that judgment was, it was "debated with in measure,"—but *here* irretrievable ruin overtakes

* The proper notion of the Hebrew word, which the Septuagint render *νησος*, (the word here used,) is *local settlement*; an island standing settled amidst the waves; (the fanciful Greeks called it *νησος* from *νέω*, because it appeared to float.) *Νησος* also means an edifice not joined to others, like the Latin *insula*. The Septuagint used it also for *province* or *region*.

† See vol. i. p. 90, of this work.

them—*every island FLEETH AWAY, and the mountains ARE NOT FOUND!* All the principalities, states, settlements, and kingdoms, utterly disappear, and are effaced! And thus the great image described in the book of the Prophet Daniel, is smitten upon the legs and toes, that were of iron and clay, and broken to pieces! And thus will “the iron, the clay, the brass, the silver, and the gold, be broken to pieces together, and become *like the chaff of the summer threshing floors; and the wind shall carry them away, so that no place will be found for them.*”*

There are some who imagine, that from this widespread ruin England will be excepted. God, however, here makes no *national* exception; and therefore *we* have no right to make any. He hath prohibited the four winds of war and desolation from blowing, until *His own servants* are sealed† in their foreheads. And in Ezekiel’s vision of the six slaughtermen from the North, before noticed, the same exception is made in favour of those who sigh and cry for the abominations of the land. In this, as in the instance of Noah, at the time of the Deluge; and of Lot, at the destruction of Sodom and Gomorrah; we see only what is analogous to God’s former dispensations, and to the general scope of the written word. This is, moreover, analogous to the best ideas we can collect from Scrip-

* Dan. ii. 34, 35; and Dissertation, p. 187—189.

† The angel, who seals them, ascends from *the East*; now as “the angel of the waters” (Rev. xvi. 5) signifies the angel who inflicted the *Third Vial plague*; may not the angel ascending from *the East* symbolize whence the troubles will come upon *the West*, after the loosing of the four winds? Compare what has been said on Rev. xvi. 12, at pp. 169, 170.

ture concerning the righteousness and equity of the Divine government. If, forsooth, because the ark of God is amongst us; if because much has been done by us, at home and abroad, for the honour of his Great Name; if on such accounts men claim, or hope for, exemption from this threatened deluge of wrath; we can only reply, that we are fully assured concerning the preservation of his real individual servants; that not only is the spiritual ark of his testament* secured from every danger; but that all who, from love to Christ and to perishing sinners, have in any way honoured Him, and are clothed with his righteousness, will not, cannot, fail to participate in the great deliverance which He has promised. But

As a nation, and from such motives as the above, England appears to have done nothing *for Christ*. On the contrary, were it not that we bear his name, it would be often difficult to be known that we belong to him. The general tenor of the public acts of our legislature, whether it be of the Houses of Parliament, the East India Board, or other political bodies, particularly where matters of *real conscience for Christ's sake* are concerned, is not such as to authorize us to expect much protection from *Him*! This fact painfully affects the mind of the real Christian, knowing, as he does, that all profession to which the genuine love of Christ is wanting, will be found utterly of no avail! Hence the admonition in the second Psalm, "Be wise now, therefore, O ye kings;

* Rev. xi. 19.

be instructed, ye judges of the earth. Serve the Lord in fear, and rejoice with trembling. *KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.* Blessed are all they who confide (or seek protection) in him." How much more is the whole of this conduct required of kings and judges, when the time is arrived, not for *a little wrath*, but when "the cup of the wine of the fierceness of his wrath" is about to be poured out without mixture!—when, according to the ninth verse of the above Psalm, He "will break the nations with a rod of iron; (and) will dash them in pieces like a potter's vessel."

And here we might seem to be shrinking from one important consideration connected with the *real* religious position of England, did we not notice her standing as it regards Popery. For above nine hundred years—that is, from the first rise of the Apostacy at the latter end of the sixth century, to the period of the Reformation—we were a confirmed and acknowledged *Papal* kingdom. There were no points of resemblance to, or identity with, Popery, which were not found upon us. Our *resemblance* was proved in every act of public worship: in the hierarchy, or "image of the Beast," throughout all our provinces; in the universal prevalence of monasteries, nunneries, and other Popish institutions and ceremonies. Our *identity* was manifest by the interference of the Pope in all our public acts; and was particularly shewn in the prominent part we took in the Crusades; those

most abominably guilty acts belonging to the height of its blasphemous career.

Now it is not for the idolatry, wickedness, and persecution of merely the last three centuries, that the extreme of wrath is about to be poured out upon the Papal kingdoms, and for which the great Babylon is to fall;—or for which the thrones are to be cast down:* it is for the rebellion, and iniquities, and guilt of twelve hundred and sixty years! Allowing England the full benefit of her three centuries of separation from Rome out of that long period of Popery's existence, it may fairly be asked, has not England already "had" her "reward," in the striking preservation she experienced during her last long conflict, when

"Hostility and hate were charged to roar

Where else they would—but not upon her shore?"

On the other hand, is not that link of darkness re-appearing, that decidedly joins her with the Papal kingdoms, and marks her as one of them? The bulwarks and defences which the wisdom and piety of our forefathers had established against the encroachments of Popery, and which it was thought had for ever dissevered England from all communion with apostate Rome, have been demolished by the liberalism, or rather the infidelity, of the present faithless generation, in the passing of what is called the *Roman Catholic Relief* Bill of 1829. Remembering in what terms of reprobation "the Beast, and his image, and his

* Dan. vii. 9.

mark," are spoken of throughout this prophecy—what most awful warnings are given against them—and what a dreadful doom awaits them; we cannot but think that the wisdom of man and the wisdom of God, in this important national act, have been at perfect variance. Very similar does it appear to the conduct of Jeroboam, who, in his wisdom, on the separation of the Ten Tribes, of which he had been divinely constituted the king, ordered two golden calves to be set up, one in Dan and the other in Bethel, and commanded the people to go thither to worship at the great festivals, instead of going up to Jerusalem, the place which the Lord himself had chosen for that purpose. The consequence of his *political expediency* was, that "this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." (1 Kings xiii. 34.) His single idolatrous act of rebellion against God ultimately led to consequences he did not look for; namely, to that captivity into Babylon, from which his nation has never recovered *to this day*. Now as that government-policy brought finally upon Israel the severest judgments of Heaven, just so is it with too much reason to be apprehended, that the admission of Papists into power, into almost every department of the State,—let the *political expediency* of it have appeared what it may—let the arguments for it, on the grounds of the *rights of conscience*, have been ever so *plausible*—will be found to have united us so closely with Papal Rome, as to bring upon us what we little expect; namely, a full participation of her tremendous judgments. It is impossible to say what

perfection of mischief such a change of political circumstances may yet further develop; but from the well-known insidious workings of that apostate power, it is but too probable that the issue will still more decidedly identify us as a Papal kingdom.

We may truly say, concerning the Lord's dealings with England, that even since the period of the Reformation, His providential warnings against this apostacy have been clear, distinct, and intelligible. For, as Dr. Croly has observed, "Let the rank of England have been what it might under the Protestant Sovereign, it always sunk under the Popish; let its loss of honour or of power have been what it might under the Popish Sovereign, it always recovered under the Protestant; and more than recovered; it was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire." In an admirable preface to his work on the Apocalypse, he traces this regular interchange of punishment and preservation, through the respective reigns of Mary, Charles I., Charles II., and James II., on the one hand; and on the other, through the Protectorate of Cromwell, then the reigns of William and Mary, and of the sovereigns of the house of Hanover; and justly observes, that it is impossible to conceive that such marked changes could have happened, *without a cause and without a purpose*. "Through almost three hundred years," he continues, "through all varieties of public circumstances, all changes of men, all shades of general polity, we see one thing alone unchanged,—the regular connexion

of national misfortune with the introduction of Popish influence, and of national triumph with its exclusion." How important is it to behold such things, as indeed everything else, in the light in which God beholds them!

We have now to consider the instrumentality which this prophecy declares that our God will make use of in accomplishing his ulterior purposes of vengeance and final destruction. It is described as *a great hail out of heaven, every stone about the weight of a talent*. We have said already, in speaking of the First and Seventh Trumpets, that this symbol points at A FURIOUS INVASION FROM THE NORTH, WHERE HAIL IS GENERATED. Thus, in interpreting "the hail and fire mingled with blood"* under the First Trumpet, we traced the progress of these northern barbarians that overwhelmed the Western Empire, and defaced it in all its other parts. They came from regions bordering on the Baltic, the Euxine, and the Caspian seas, where we now find the kingdoms of Holland, Denmark, Hanover, Sweden, Prussia, and especially Russia. They were then known by the names of Goths, Vandals, Suevi, Slavi, Huns, Alans, and many others equally barbarous; and they used the Slavonian language in common, though even then in a variety of dialects.

Now, whereas the same symbol is here again in-

* Rev. viii. 7. See Vol. i. p. 134.

troduced under the Seventh Vial, even as it had been under the Seventh Trumpet, to describe the last great and consummating plague, and this in reference to one and the same apostate Empire, just analogy may well require us to understand by it, that *the peoples or nations now inhabiting the same regions must here be intended!* The alarm respecting Russia, the chief of those nations, is frequently sounded both at home and abroad; both in the senate and by the press; by past as well as by present historians; and had been often on the lips of the Emperor Napoleon himself, than whom no one was better able to form an opinion upon the subject. We cannot then avoid inferring, independently of any induction from prophecy, that on whichever side of jarring testimonies the truth may lie with regard to the present position and resources of this unquestionably formidable power, there is real cause for such alarm. To give one or two examples which happen to be at hand. *The Constitutionnel*, a French paper, remarking on the Queen's Speech at the last opening of Parliament, observes,—“Of all the powers of Europe, one alone is named in the Speech. The Councillors of the Queen of England congratulate themselves in having concluded with that power a treaty of commerce and navigation. It is very probable, since this treaty has been entered into, that the mercantile interests of England will be promoted by it; but if the relation between the two nations become more intimate, the two governments will not, on that account, be on a better

understanding with each other. The policy which each is pursuing with obstinate perseverance, differs on too many points of importance for a sincere union ever to take place between them. *The success of the one will be a mortal blow to the other. Nobody knows where the fatal solution will take place ; but whether it be in the gorges of India, or over THE RUINS OF THE TURKISH EMPIRE, every body foresees that the day will arrive when a frightful struggle will arise between the two powers. This is in the inevitable order of things ; and even whilst the English Cabinet is taking credit before the Parliament for having concluded a treaty of commerce with Russia, it is impossible not to reflect on the menacing future that is in reserve."*

A pamphlet, published a few years ago, entitled "Progress and Present Position of Russia in the East,"* contains the following particulars relative to the population of the Russian Empire, at different epochs, with the view of shewing her aggressive character.

At the Accession of Peter the Great in 1689.....	15,000,000
At the Accession of Catherine II. in 1762.....	25,000,000
At her Death in.....	1796.....36,000,000
At the Death of Alexander	1825.....58,000,000

It is added, that "the acquisitions she has made from Sweden are greater than what remains of that ancient kingdom ; that her acquisitions from Poland are as large as the whole Austrian Empire ; that the

* By Murray, 1836.

territory she has wrested from Turkey in Europe is equal to the dominions of Prussia, without her Rhenish provinces; and that her acquisitions from Turkey in Asia are equal in extent to all the smaller states of Germany, the Rhenish provinces of Prussia, together with the kingdoms of Belgium and Holland; that the country she has conquered from Persia is of about the same dimensions as England; that her acquisitions in Tartary have an area equal to Turkey in Europe, together with Greece, and Italy, and Spain; and that the territory she has acquired within the last sixty-four years (since 1772) is greater in extent and importance than the whole of her previous Empire in Europe.

“The power and resources of Russia lie in the countries west of the Volga, not in the wilds of Siberia; and her empire in Europe has been nearly doubled within little more than half a century. In sixty-four years she has advanced her frontier eight hundred and fifty miles towards Vienna, Berlin, Dresden, Munich, and Paris; she has approached four hundred and fifty miles nearer to Constantinople; she has possessed herself of the capital of Poland, and has advanced to within a few miles of the capital of Sweden, from which, when Peter the Great mounted the throne, her frontier was distant three hundred miles.”—“Even the kingdoms that have shared her spoliations can now regard them with no other feelings than alarm.—She is undermining every throne within her reach.—Her intrigues in Germany, and her ambitious projects, are

a source of wakeful alarm to Austria.—The only nation in Europe that attempts to aggrandize itself at the expence of its neighbours, is Russia. The only state whose preponderance and ambition threaten to disturb the general tranquillity, is Russia. The only power that seeks to put down an existing government, is Russia. All nations, except Russia, wish to maintain the independence of other countries—to preserve things as they are, and to build up rather than to pull down: Russia alone threatens to overturn thrones, to subvert empires, and subdue nations hitherto independent.”

The same writer observes, with regard to the course which the nations of Europe, and England in particular, would pursue, if Russia were to take possession of Constantinople, that “*Austria talked of opposing it with two hundred thousand men. England and France do not pretend that they would for a moment submit to it!*”

Dr. Pinkerton, who resided many years in Russia, observes that her “military force has increased nearly *tenfold* within the last hundred years:” that

“In 1724 it amounted to 115,000 men ;

1771 240,000

1808 700,000

1812.....1,300,000 ;

and at the present time (1833) is estimated at about 900,000.” He adds, “Remain stationary she cannot: and who is able to predict her future greatness, or to tell how far her limits may yet extend?” And he concludes with the hope

“that this colossal power, raised up by the Almighty in these latter days to fulfil his inscrutable decrees—*raised up from the descendants of those very tribes that once overturned the Roman Empire in the meridian of its civilization*, and which has now assumed such a commanding position on the frontiers of Europe and Asia—may become the minister of peace and happiness, and not of desolation and thralldom, to the human race.”

Many more testimonies might be cited to shew how very generally it is apprehended that the vast strides with which this encroaching power has been pushing forward from time to time, towards the strait of the Dardanelles in particular, clearly indicate its design of making Constantinople the seat of Russian government. Nothing is required but for the time appointed of God to arrive. As the Turks were “prepared” by Him to possess themselves of this important capital, and to have consequent possession of the Empire, for “an hour, a day, a month, and a year,” or 391 years; so the Russians, there is every reason to believe, are being prepared by the same inscrutable Providence to become its future possessors; and this in order to inflict still heavier chastisement upon the apostate Church. From an article in the Times Newspaper of October 21, 1842, it would appear that among other political measures, Russia is preparing herself for that great work by one of a very extraordinary kind. As it is so much in accordance with the Northern close family alliances she is making, and has made, we will transcribe the article at length.

Extract from the Times Newspaper, Friday, Oct. 21, 1842.

“More than twelve months since we alluded to a species of secret association of an extraordinary character, particularly when the term ‘secret’ is applied to it, and the ramifications of which, we are told, are vastly extensive, and the object of which was to re-unite the whole of the nation or people of *Slave** origin, and who amount to nearly a hundred millions of souls. Enveloped, as the matter was, in mystery, and extravagant as it appeared, we had not, nevertheless, lost sight of it; resolved, when our information respecting it should be complete, to present to our readers a sketch at least of this proposed gigantic association. While yet our own data is not as full and as satisfactory as we could desire for the exposé, we shall not withhold an article on the subject which we find in *Le National* of Wednesday:—

* *Slave* (or rather, *Slawa*) is the proper orthography, and signifies, in the Slavonian language, “*renown*” or “*glory*.” The Poles are affronted at being called *Sclave*, because this word in the German language, which is spoken so near to them, and among them, means (in English) *slave*. I think it very possible that the name of Gog in Hebrew may have given rise to this very word *Slawa* in Slavonic. Its root in Hebrew would convey the notion of expansion or extension, supposing such a root were found in use, as cognate with the Arabic of the same signification. Hence is derived Gâg, “the *flat roof*” of an Eastern house, from its *expansion* or *extension*; to which perhaps may belong the further idea of extension caused by joining house to house, so that from the roofs the people in Judea could escape out of their cities by running along upon them as far as the gates. (Matt. xxiv. 17; Mark xiii. 15.) Magog, therefore, as well as Gog, may be applied to *extensive dominion* by the junction of a *multitude of nations*, and this very well agrees with *fame, celebrity, glory*, (signified by *Slawa*); neither should it be overlooked, that “*proclaiming on the house-top*” (Gâg), was common, and still is so, in the East; which idea is also akin to *Slawa, fame, celebrity*. The giving of the *meaning* of a public name *in the vernacular tongue* of another branch of people, instead of the more foreign name itself, is probable enough.—See Gen. xxxi. 47.—Further, compare Numbers xxiv. 7, “*higher than Agag* :” (which name appears to have much the same meaning as Gog) where the Septuagint renders, “*the kingdom Gog shall be exalted*.”

“ ‘ We desire,’ says that paper, ‘ to call the attention of our readers to the alarming progress making by Russia, which, if not impeded by the efforts of the other European powers, bids fairly to fulfil Napoleon’s prophecy. Russia does not for the present appear to meditate any warlike movement; but she has enlisted in her service another idea—that of uniting in one phalanx all the families of *Slave* origin. She employs emissaries, who from Moscow to Paris, and from Warsaw to the mountains of Lebanon, preach everywhere the resurrection of the Slave nationality. We are sorry to be obliged to admit the fact, but even amongst the Poles there are men who suffer themselves to be caught by such a bait, and who forget their own country to attach themselves to a phantom presented to their view by Russia, without considering that to form one nation of the Slave population would be precisely as if it were endeavoured to amalgamate France, England, and Germany under pretence that they had each a Celtic origin. Let it not be said, that through a caprice of the imagination we exaggerate the plans of Russia. The presence of her emissaries in all the countries of the North of Europe; the language which they hold; the revolutions ever occurring which are fomented by them in the provinces of the Danube; their manœuvres in the Lebanon; their incessant intrigues in King Otho’s kingdom; the persecutions which the *Catholic* Church is suffering in Poland; and the fervour of the *religious* propaganda which animates Nicholas, all prove that we did not calumniate Russia when we attributed to her such vast conceptions. We believe we do not go too far when we affirm, that overtures have been made, which disclose a part of this plan, to certain persons who possess the highest influence over French politics, and which overtures have not been rejected. This fact will explain why the Emperor Nicholas, so insolent formerly towards the French court, has appeared for some time to conciliate it. We can comprehend the possibility of making an arrangement with Russia on certain terms, but to open to her a road which would lead to establishing her dominion over the course of the Danube, and even to the gates of Italy, would be an unpardonable fault. To assist in making Poland (which, notwithstanding all that may be said, is not defunct) disappear in a pretended Slave nationality, would be a crime. The true policy, on the contrary, would be, never to abandon the idea of re-esta-

blishing Poland, should we be obliged, in order to turn Russia from the West, to assist her in her progress towards India.

““ We have thus thought it our duty to point out a new feature in the policy of a power which, so long as she has existed, has never been changed, or for an instant ceased to be pressed forward. Our governors, no doubt, will take no notice of our advice; but let not, at least, the remains of the Polish nation suffer themselves to be led astray by the intrigues of Russia. Let them not abandon their glorious name for that of Slave, and thus deprive Europe of the means of reconstructing a barrier of which they may one day have need.’”

Let us not compare the wording of the prediction concerning THE HAIL under the First Trumpet, with that of the prediction we are now considering under the Seventh Vial. In the former, we read only of *hail and fire mingled with blood, whereby the trees and green grass were burnt up*. Even that, however, indicates a destructive sweeping tempest of foreign invasion from the North, with the progress of the barbarian armies in their desolation of the ancient Roman Empire, as described in the former part of this work.* But the prediction now before us speaks of

First, “a great hail *out of heaven*,” which signifies that the invasion comes not only from the North, but from the *political* hemisphere. This special adjunct could not have belonged to the hail of the First Trumpet; for the instruments of that judgment did not proceed from the standing and recognised *political* powers of the world. Secondly, it speaks of “every stone” being “about the weight of a talent;” which

* See page 131 and onwards.

evidently bespeaks an immense destruction; the weight of a talent being nearly 100 lb.; moreover, it implies, contradistinctly to that *hail and fire* of the First Trumpet, regular and highly disciplined armies—an immense body, or rather immense bodies, of men acting with compactness and order. From any further pursuit of this interpretation of the Vial, I now desist; only reminding my readers of the fact, that almost throughout all Europe, and, particularly in the Northern kingdoms, notwithstanding the present is a time of such profound peace, almost every man is a soldier. “So universally is the population trained to arms, that besides the immense standing armies of the continent, all, with but few exceptions, serve in the militia.—It is appalling to think of the facility with which monarchs might summon *armed millions into the field!* Perhaps there never was a time when so vast a host of human beings were skilled in the art of war.”*

To this testimony the author can add from personal observation, with regard to Austria, that in travelling from Trieste to Vienna, he observed in the making of the railway between those places, which is now going forward, and where thousands of persons are employed, a great majority of them were *females!* and on enquiring the reason, he was informed that the men were taken away for the army!

The *most* awful result of this symbolical hail-storm, the coming of which is predicted moreover by Daniel

* Dr. Hoby's Narrative of a Visit to Hamburgh, Copenhagen, &c., just published.

as "*like a whirlwind,*"* will be, that men, instead of humbling themselves under the mighty hand of God, by whose righteous displeasure it is sent, will *blaspheme* his name (which ought to be "hallowed") "*because of the plague of the hail : for the plague thereof will be EXCEEDING GREAT !*" We would now, at closing this part of our investigation, further remind our readers that all the predictions we have been reviewing are those of the Spirit of God :—and that what He "saith unto the Churches," will surely come to pass ; not one word will fail. Oh, then, may he make us duly sensible, living as we are, in the immediate prospect of such a season as is here fore-shown, what manner of persons we ought to be in all holy conversation and godliness !

* Dan. xi. 40 ; with Dissert. p. 347, and onwards.

CHAPTER XX.

THE LAST AND REVOLUTIONARY STATE OF THE LATIN EMPIRE; WITH ITS UTTER CONSUMPTION OF THE SYMBOLICAL BABYLON.

The special design of the Seventeenth Chapter of the Apocalypse—The Angel by whom the communication is made—Explanation of the symbols, the Woman, the Beast that carries her, the Wilderness, &c. &c.—The golden cup in the woman's hand—Name written in her forehead—The Papacy, its character and persecutions of the Saints—The angel's interpretation of the vision—The Empire in two contemporaneous forms and conditions—The Beast that "was and is not"—The Importance of the Angel's interpretation, and its bearing on preceding prophecies—"Seven heads," symbolical meaning of—"Seven kings," expressive of seven successive forms of government—These particularly described—A sign of the times deserving of special attention—"The eighth," or revived head—The ten horns symbolical of ten kingdoms—"One hour," its symbolical import—The ten kingdoms give their power and strength to the Beast—They make war against the Lamb—"The Waters," symbolical meaning of—The ten horns hate the great harlot, and destroy her—Who she is—The importance of the interpretation here given by the Angel.

CHAPTER XX.

THE LAST AND REVOLUTIONARY STATE OF THE LATIN EMPIRE; WITH ITS UTTER CONSUMPTION OF THE SYMBOLICAL BABYLON.

It appears to be the special design of the seventeenth chapter of the Apocalypse now before us, to set forth, and explain with greater particularity, those matters of the preceding Vial which are implied in the great earthquake and its tremendous effects upon the Empire. Hence we find, that, for the third and last time, Daniel's symbol of the ten-horned Beast is introduced, as the subject of such new condition of the Roman earth; it being one in which *diadems* or crowns *appear neither upon the heads nor upon the horns!* The rule or sovereignty of kings, therefore, throughout the whole of the ten kingdoms, whenever this prophecy shall be realized, will have come to an end, and the whole Empire will be in that state of revolution in which it is described as "divided into three parts."

All this seems primarily to have respect to that event of the Vial concerning which it is foretold that at length "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath ;" and who is denominated here, "the great harlot that sitteth upon the many waters ; having upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND ABOMINATIONS OF THE EARTH!" The chapter commences as follows :

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ; I will shew unto thee the judgment of the great harlot that sitteth upon the many waters :* with whom *the kings of the earth* have committed fornication, and *the inhabitants of the earth* have been made drunk with the wine of her fornication." (vv. 1, 2.)

We would here first observe, that as this angel was "*one of the seven which had the seven Vials,*" what he is now come to disclose must have direct reference to Vial plagues ; that is, of course, to the *last* Vial, by the consecutiveness of the Apostle's narration.

The next thing to be noticed, is the mention here *of the kings OF THE EARTH, and of the inhabitants OF THE EARTH*, which afresh demonstrates that the symbol of "the great harlot that sitteth upon the many waters," is connected with the same Empire touching which those expressions are so often employed ; viz. the *Latin* earth or Empire.

[* "*The many waters.*" Here again the expression in the Greek is emphatic, as in "*the great tribulation.*"

The third thing here to be regarded, is *the symbol itself*; and it is one which very materially assists us to a right and correct interpretation of the term "Babylon." For as, in Rev. xii. 1, a chaste woman symbolizes the spiritual Church, and accordingly, as in the last verse of that chapter, the mother of spiritual children;* so by contraries, a harlot or adulteress is the symbol of a carnal, apostate, and idolatrous church; which is frequently made use of by the prophets in reference to the apostacy and idolatry of Israel and Judah. Jeremiah, in his third chapter, writes how the Lord had said unto him, "Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, *and there hath played* THE HARLOT. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, *but went and played the harlot also.*" vv. 6—8.

But "this great harlot that sitteth upon the many waters" is next described with more particularity:

"So he carried me away in the spirit into the wilderness: (or rather, perhaps, "*unto a wilderness in spirit*:") and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy (or "full of blasphemous titles"), having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden

* See also Isa. liv. 1—6; and Eph. v. 32.

cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus: (or "yea with the blood of the witnesses of Jesus:") and when I saw her, I wondered with great admiration." (vv. 3—6.)

Here we find, beside the more particular description of the symbolical woman, other important marks of her identity with the Papal hierarchy. First, the Apostle saw her in a *wilderness*, which in Rev. xii. 6, 14, is specified as the place prepared of God for the true Church during the time, and times, and half a time" of the duration of Popery. That is,* he saw her in a place bare of all spiritual sustenance, "a wilderness in spirit," amidst a scene of spiritual desolation: and this wilderness is now the more dreadful, inasmuch as the spiritual Church symbolized by "the woman clothed with the sun," will previously have left it, having been translated to heaven by the coming of the Lord. Nothing, therefore, now remains in such a wilderness but the ostentatious form of religion symbolized by this harlot in gorgeous attire, who, after so many hundred years of prosperity in deep-dyed sin and guilt, is, immediately before her utter destruction, reduced to a forlorn state and wilderness condition.

For, secondly, she is not now seen, as formerly, "worshipped by all the world," and ruling in great power and tyranny; but she is seen

* See page 13 of this Volume.

under the power and lawless tyranny of *the scarlet-coloured beast* upon which she sits: *for now is the time of her judgment come*. “I will shew unto thee,” said the angel, “the *judgment* of the great harlot that sitteth upon the many waters:” great by the extent of her power, the enormity of her wickedness, and her long continuance. This scarlet-coloured Beast, having no longer the diadems on his heads or horns, is the Empire *in a revolutionary state*, such as was described in the great earthquake of the Seventh Vial. His *scarlet colour* shews that he will exercise a tyranny characterized by blood; and his being *full of names of blasphemy*, or blasphemous titles, that he will be a power of superabounding wickedness. Not as the empire in its former state, symbolized by the ten-horned Beast from the sea,* which state as yet exists, though tottering to its fall, wherein we see the Beast having only upon *his heads* a name or names of blasphemy: this is *full* of such names. We are strongly reminded of the revolutionary misrule of the Reign of Terror in France; of which we shall indeed find, as we proceed, that this is but a revival.

The woman that is seen upon this terrific Beast has evidently the dress and appearance of what she is represented to be—an harlot. She is “*arrayed in purple and scarlet colour*;” the former signifying that she was seated in the highest places, purple being the distinction of emperors,—and the latter, that she was, like the beast on which she sits,

* Rev. xiii. 1—9.

profuse in the shedding of blood. These colours have indeed even a more literal significance, purple and scarlet having always been distinguishing colours of Popes and Cardinals in their dress, and often the caparisons of their mules and horses.

She is, moreover, *decked with gold, precious stones, and pearls*. “As these are the ornaments of princely power and riches, so they are meretriciously affected by ungodly women to set off their beauty, and attract admiration. Such a use of them further denotes great pride and luxury; and as employed to conceal deformities, they denote vanity, dissimulation, and a design to cheat, by borrowed charms, those who would otherwise despise the possessor. The whole is here intended to represent the pomp, splendour, riches, pride, and prodigality of the Roman anti-Christian Church. And it is observable, that not only has the Papacy always been the careful possessor of excessive riches and revenues; but the Popes themselves have been so prodigal in procuring ornaments and jewels for their own pontifical attire, and especially for their triple crown, that they have often run the Papacy into debt by it. The said crown is so laden with gold, diamonds, sapphires, emeralds, chrysolites, pearls, and other precious stones, that Pope Paul II. died of an apoplexy occasioned by the weight of it.”* In fact, wherever the Roman Catholic worship is established, in whatever part of the world it may be, there the most costly ornaments and pomp are to be found with it, particularly in

* Daubuz on the Revelation.

the directly papal states and kingdoms. The pride, grandeur, and magnificence of its hierarchy, in its vestments and ornaments of every kind, and in the decorations of its high altars, have often been such as to surpass description—insomuch, that the boast has been made by Papists themselves, that the splendour of their Church has even exceeded that which belonged to ancient Rome at its height. Mr. Addison, speaking of what he saw of it in his own times, says, “it is beyond description, and as much surpassed his expectation, as other sights have generally fallen short of it. Silver,” he adds, “can scarcely find an admittance, and gold itself looks but poorly amidst such an incredible number of precious stones.”* Likewise with the pomp and magnificence thus described as attached to Papal worship, and as an ingredient in the spiritually intoxicating, sense-charming substitute for the true and spiritual worship of Jehovah, should be mentioned the magnificent cathedral, the imposing appearance of the high-altar resplendent with gems, splendid paintings, statues, and delightful music.

All these things helped to generate and promote her gross idolatry, even *those abominations and filthiness of her fornication*, the public and shameless profession of which is here signified by the golden cup in her hand. It alludes also to the various impostures and delusions by which the Papal Church has obtained, and maintained, her influence; and by which she has seduced men to join in her spiritual

* Addison's Travels, p. 93.

fornication. It is indeed a dreadful pre-eminence by which she is here distinguished;—the Beast on which she sits is *FULL of the names of blasphemy, and the golden cup in her hand is FULL of abominations and filthiness of her fornication.*

“Babylon,” saith the Prophet Jeremiah, “hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.”* This, as well as similar prophecies, may well apply, in a more extended and significant sense, to the Great Babylon now before us. Observe here the singularity of the language—“Having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.”† This name was written *upon her forehead*,—that is, it is so manifest, so clear, and so distinct, as not to be misunderstood. Take the lives of the Popes, there we see it—the lives of all genuine members of the Papal hierarchy, from the highest to the lowest, there we see it—and, as those who profess to teach religion, impart their own spirit, temper, and conduct to others everywhere around them,

* Jer. li. 7.

† An allusion to the practice of some notorious prostitutes, who had their names written on a label upon their foreheads, as may be collected from ancient authors. “Thy name hath hung upon thy forehead; thou hast received the reward of thy dishonour.”—*Seneca*, Lib. i. Controvers. 2.

if we look upon the mass of a Papal population, there the inscription is equally intelligible, *the mother of the harlots and of the abominations of the earth!* It is observable that the forefront of this inscription is, MYSTERY; and when we turn our eyes to those dark designs, plots, and conspiracies, and to that crooked and tortuous policy for which the Church of Rome has ever been distinguished, both in its public and private acts, and which was never more at work than in its present designs against England and Ireland, we cannot but perceive the intensity of its application, and how the entire system appears to be wrapt up in that one word. St. Paul sums up the whole meaning of this inscription when he speaks of “THE MYSTERY OF INIQUITY;” and of the revealing of that “Lawless One, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them *strong delusion*, that they should believe a lie; that they might be damned who believed not the truth, but had pleasure in unrighteousness.”* As we have already said much upon this subject, in our respective interpretations upon Daniel’s little horn, in his vision of the wild beasts,† and upon that of the two-horned beast of Rev. xiii., we refer the reader to them, merely observing, that the more this mystery of ini-

* 2 Thess. ii. 7—12.

† See Diss. p. 217—231.

quity is laid open, whether it be in the mystery of confession, seven sacraments, voluntary humility, and will worship, with mere ceremonial or self-righteous fastings, celibacy of the clergy, indulgences, purgatory, pilgrimages, sacrifices, masses for the dead, infallibility, tradition, or pretended miracles,—the more apparent will it be that the Roman Hierarchy IS THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH!

In the long range of those her enormous crimes, which have been permitted by God to run on through the course of many centuries, and have been almost regarded as belonging to the constitution of society,—though, if permitted by the righteous Judge of the earth to pass with impunity, they would seem to reverse the tables of the moral law,—are here next to be noticed, *her persecutions and murders of God's saints!* In the well-known annals of her history, she stands confessed as being “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” *Thou shalt do NO MURDER*, is the high command of heaven; and in reply to the hypocritical pretence of doing God service contrary to his express prohibition, he will say: “Who hath required this at your hands, to tread my courts! Your hands are full of blood!” In the most direct opposition to the command, “Thou shalt do no murder!” she has in every age made war with the saints, and has overcome them, “killing with sword, and with hunger, and with death, and with the beasts

of the earth.”* And it is a fact, which a few years ago was dragged forth into public notice, that the principles and doctrines of such murders are laid down in her recognised standard-books of faith, and only wait for the opportunity of being acted upon and brought again into operation! At beholding her, the Apostle says, *he wondered with great astonishment.*

Hereupon the angel, in order to explain, said,

“Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.” (ver. 7.)

Before proceeding, we would remark, that there are here specified *two distinct, yet contemporaneous forms and conditions of the Empire.* These are, 1. That state described by Babylon, or “the great harlot that sitteth upon the many waters;” and 2. “The Beast with seven heads and ten horns.” This peculiarity it is important to bear in mind, because the fall of each is distinct and separate, as we shall presently see. The former, as will now have become familiar to the reader, is the worldly Christian Church, under whatever forms or systems it may appear; having, however, chiefly and more intensely, reference to the Latin or Papal Church. The latter, i. e. the Beast, the interpreting angel tells us, “was and is not; and shall come up out of the abyss, and go into perdition,” or destruction. The Beast

* Rev. vi. 8.

that was—and which was from *the bottomless depth* or *abyss*—has been most particularly brought under our consideration, and described in its spirit and actings, in connexion with its war against the Two Witnesses. This war was shewn at some length to be that diabolical one which the Atheists and Infidels of the Empire, particularly France, waged against Christianity;* the effects of it also form the subject of the Four First Vials. That “Beast,” as we perceive from the whole contents of the prophecy in the chapter before us, is to re-appear! But with this difference,—the state of insurrection of which it is the symbol, will extend over *all* the ten kingdoms of the Empire; and according to the purport of the language of the Seventh Vial, the consequence will be that they will be divided, by the great revolution that will take place, “into three parts!”

Such a state of things will, in the most remarkable manner, excite the astonishment and surprise of the inhabitants of “the earth.” To see again the scenes of Revolution re-acted with still more ruthless and daring hands, and on a more extended scale, than those which spread such terror and consternation over the world by the proceedings in France at the latter end of the last century—to see again a revolution, and such an one as “was not since men were upon the earth, so mighty an earthquake and so great,” will be so far beyond the anticipations of all politicians, that the surprise and amazement caused by it will form a remarkable feature of the scene.

* See Vol. i., page 248 and onwards.

When they shall behold the revival of the Beast from the abyss—"the beast *that was, and is not, AND YET is*, they will, as a natural consequence of their present feeling of security, exclaim *with wonder*, in something like such language as the following: "Who would have thought it! We considered our mountain to stand strong—we considered our sovereigns, our princes, our nobles, and all ranks, to be firm and secure in their honours and professions—that all our laws and institutions were safe—in fact, that the world was grown wiser than to renew the scenes which our fathers witnessed fifty years ago." We fear this is no imaginary idea; since when such wonder and amazement shall take place as God here saith will take place, there must be an adequate cause for it.

But there is a class of persons who, it is evident, will not be overtaken with this amazement; for we here find it limited to those "*whose names were not written in the Book of Life from the foundation of the world*." This is in perfect parallel with all the former columns of prophecy, yea, as bearing the following import: "The Beast which came up out of the abyss in the revolution of 1789, and which for a time has disappeared, will again come up from the same abyss; and when it thus re-appears, "they that dwell on the earth" will be astounded at beholding it. The astonishment, however, will be confined to those whose names were not written in the Book of Life, from the foundation of the world; and for this simple reason—they whose names *were* thus written, i. e. those who are elsewhere called "the saints," "the elect," "the ser-

vants of God," had been removed from the earth by the coming of their Lord, just before the breaking out of the great war which was described as to take place under the Sixth Vial.

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, one is, the other is not yet come; and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is an eighth, and is of the seven, and goeth into perdition." (vv. 9—11.)

The first sentence of this paragraph clearly intimates the great importance of the interpretation which the angel is about to communicate, as also the great importance of understanding it; and indeed the interpretation, which he gives us, sheds a steady light on preceding prophecies. It is alike applicable to the great red Dragon of the twelfth chapter, to the Beast out of the sea in the thirteenth chapter, and to the scarlet-coloured Beast before us, in respect of each having seven heads and ten horns. We are told what the seven heads signify;—and that they have a two-fold signification:—first, in respect of the capital of the Empire—they are "seven mountains on which the woman sitteth." Rome, at the time this was written, was generally known by the appellatives of *The seven-hilled city, the Queen and Lady of the world.*" Among persons of fashion, it was not better known by the letters of its own proper name, than by these appellatives; as may be seen especially in all the famous poets of the age in which this prophecy was revealed, who were generally esteemed and read all over the Roman Empire; such as Virgil, Horace, Ovid, Pro-

pertius, Martial, Lucan," &c.* The language of the first of these is,

———"And all

The seven-towered hills has compassed with one wall."†

And so of the others. This recognition, no doubt, is here expressed unequivocally to identify Rome, as well as to sanction all the former prophetic references to the Roman *Latin* Empire. The names of those seven hills are the Palatine, the Cœlian, the Capitoline, the Aventine, the Viminal, the Quirinal, and the Esquiline.

The second sense given to the seven heads by the interpreting angel is, that "*they are seven kings.*" By comparing Dan. vii. 17, with the twenty-third verse of that chapter, we find that the word *kings* is used to signify *kingdoms* or forms of government; and such it is considered to signify in this place by almost all commentators. The *five* distinct forms of government that are here said to have *fallen*, are those which successive revolutions produced in Rome previous to the Apostle's time, and which form very distinguished epochs in Roman history. The first was that of *the kings*, which arose with Romulus about 753 years before the Christian era. The second was *the Consulate*, which arose with Brutus and Collatinus, B. c. 508. The third was *the Decemvirate*, which commenced in the year B. c. 451, on the motion of Appius Claudius that ten persons should be chosen out of the body of the Senate, and invested with an authority from which there should

* Cressener's Demon. p. 4.

† Vir. Georg. lib. 2, and Æneid. lib. 6

be no appeal. The fourth was *the Military Tribune*, which arose B. C. 444, by the creation of certain officers who were to exercise the same functions and the same authority as the Consuls. The fifth distinct and successive form of government was *the Triumvirate*; which arose with Pompey, Crassus, and Julius Cæsar, B. C. 59, and after their deaths was continued in that of Antony, Lepidus, and Octavius Cæsar.

Some such marked differences of Roman government have been pointed at by the heathen historians Tacitus and Livy. The chief difference, from the above, appears to be, that by them the government of *Dictators* is also included in the list. Thus the latter, in his Sixth Book, says, “I have in the five former books given an account of all the wars abroad, and the seditions at home, which the Romans have had from the first building of the city, to the taking of it, under Kings, Consuls, Decemvirs, *Dictators*, and Consular Tribunes.” To us it appears, however, that although it is true the Dictator was a supreme sovereign, the absolute magistrate; yet the appointment was one during the exercise of which there was rather *a suspension of the then governing power, than a new government*. It was an expedient that was resorted to in cases of great and imminent peril, and for six months only: and when the emergency which called it forth was past, it ceased; and the usual form of government resumed its functions.

Of the Decemvirs, which is one that is sometimes questioned, Livy says, in his third Book: “In the

three hundred and first year after the building of Rome, the government of the city was changed from Consuls to Decemvirs, as it had been before from Kings to Consuls." Of the Triumvirs, who are generally overlooked, Mr. Faber justly remarks: "A form of supreme Roman government they most assuredly constituted: and, if (what, however, may well be doubted) the unlegalized usurpation of the *first* Triumvirate might be thought to deprive it of the character of a "*head*," no such objection presents itself to the claims of the *second* Triumvirate; for the supreme government of Antony and Lepidus and Octavian was, by specific law, regularly established and ratified. Nothing can be more clear and explicit than that law, with respect to the terms in which it is worded. 'The Roman people, lawfully assembled, have thought fit to appoint three persons to govern the Commonwealth with Consular power. These are Marcus Antonius, Marcus Lepidus, and Cæsar Octavianus; whose authority shall be acknowledged and obeyed by all for the space of five years.'"^{*} We have also the positive declaration of Tacitus, who, about the time the Apocalypse was written, in reckoning the order of these forms of government in the beginning of his first Book of "*Annals*," concludes with saying, "Pompey and Crassus yielded to Cæsar, and Lepidus and Antony to Augustus, who took all into his own hands under the name of a Prince or Emperor."

^{*} Anc. Univ. Hist. Vol. xiii. p. 353. The authorities adduced by the authors are Appian, Dio, Florus, and Plutarch. See Faber, Vol. iii. p. 187.

That act of Augustus, which occurs about the year B. C. 29, established the sixth or *Imperial* head; which is here spoken of as the “ONE (that) is.” This head, as we have several times had occasion to notice, continued till the year of our Lord 1806, when it fell in the person of Francis II., the late Emperor of Austria, who resigned and abolished the official title of *Emperor of the Romans*. Particulars upon this subject will be found in the preceding pages of the present volume, as concerning how it was “*as it were*” wounded to death in the Emperor Augustulus in 476; and how that *deadly wound was healed* in the year 800, in the person of Charlemagne.* A complete list of the Emperors who filled the Imperial throne during this long period of nearly eighteen hundred years, is given in the concluding chapter of our Dissertation; in which volume it is likewise shewn, that, throughout all the mutations of the Empire, this head, either in the Eastern or in the Western branch, remained all along unimpaired *as imperial*. In fact, an Emperor of the Romans existed when the Apocalypse was written; and an Emperor of the Romans continued to exist till August 6, 1806, when an official resignation of the title was published at Vienna, of which the following is an extract. “Convinced of the impossibility of being enabled any longer to fulfil *the duties of our imperial functions*, we owe it to our principles and to our duty *to renounce a crown*, which was only valuable in our eyes, whilst we were able to enjoy the confi-

* See pages 34—36.

dence of the electors, princes, and other states of the Germanic Empire, and to perform the duties which were imposed upon us. We declare, therefore, by these presents, that we, considering as dissolved the ties which have hitherto attached us to the States of the Germanic Empire; that we, considering as extinguished, by the confederation of the States of the Rhine, *the charges in chief of the Empire*; and that we, considering ourselves thus acquitted of all our duties towards the Germanic Empire, DO RESIGN THE IMPERIAL CROWN, AND THE IMPERIAL GOVERNMENT. We absolve at the same time the electors, princes, and states, and all that belong to the Empire—particularly the members of the supreme tribunal, and other magistrates of the Empire—from those duties by which they were united to us as the legal chief of the Empire, according to the Constitution.”

The Sixth, or Imperial Head, therefore, which existed in the Apostle's time, having now *also* “fallen,” our attention is next turned to that by which it was succeeded; which by the interpreting angel is spoken of as “NOT HAVING YET COME; *and when it cometh, it must continue a short space.*” As our own views of this seventh head are well expressed by the excellent Mr. Gauntlett, who follows Mr. Faber in his Exposition of this passage; and as we are at all times glad to strengthen our own statements by names so respectable, we will cite his own words. He commences by saying, “Let us then examine what must be the essential character of the seventh head of the

Roman Beast. By this means a judgment may be formed whether or not the power represented by this head has appeared.

“In the first place, the seventh head of the Beast must be a power which, like the preceding six heads, has possessed the actual sovereignty of the Roman Empire.

“Secondly, it must bear a different *official title* from any of the preceding heads, by which it may be as clearly distinguished from any one of them, as they may severally be distinguished from one another.

“Thirdly, the seventh head must immediately follow the sixth in chronological order, as each of the rest did its immediate predecessor. On the extinction of every head except the seventh, another must previously have arisen, or must arise at the very time, without any intervening period; as the Beast is not represented headless or defunct, till after the loss of his seventh head.

“Fourthly, whenever the seventh head was to arise, it was expressly declared that it should be a power of short duration; for the prophecy has asserted respecting this head, ‘When he cometh, he must continue A SHORT SPACE.’

“With these characteristic and chronological marks of the seventh head of the hieroglyphic Beast, it may be ascertained that the form of government which the prophecy predicted under this head, was that established under Napoleon Bonaparte, which will be found accurately to correspond with it. The government of this military adventurer was so extra-

ordinary in its rise, progress, and termination; so extensive in its influence over other nations and states, particularly those which had formed a part of the Western Roman Empire; so interwoven with continual wars, commotions, revolutions; and so intimately connected with the principal subjects of the Book of Revelation; namely, the Roman Empire, the Papal apostacy, and the true Church of Christ, that we cannot but suppose that this government, and the facts and effects connected with it, must have obtained a place in this prophetic book. Accordingly it will be found that this extraordinary government is the seventh head of the wild beast exhibited in vision to the Apostle. To demonstrate this position, let this power be compared with the four preceding marks of the seventh form of the Roman government.

“In the first place, it possessed the actual sovereignty of Rome. Napoleon Bonaparte, who had previously assumed the title of *Emperor of the French* in March 1805, became *King of Italy and Rome*; and thus he received possession of the seat and the metropolis of the Roman Empire. This once eminent capital, which had been denominated the mistress of the world, was indeed degraded by the Emperor to the *second city* of his dominions, while the title of *King of Rome* was reserved for the heir apparent to the throne. But the argument here is only to shew that he was the sovereign of Italy, the original seat of the Roman Empire; and of Rome itself, as its

metropolis, and the ancient capital of the Empire and the world.

“Secondly, in reference to the title of the seventh head, there is a sufficient difference to distinguish it from any of the preceding. It may with propriety be denominated the imperio-regal, or the *Imperial Kingship*. Bonaparte was the Emperor of the French, but not the Emperor of Rome; and in this respect he differed from the *Imperial* or *sixth head*, the successive governors of which were all Emperors of Rome, from Augustus Cæsar, B. C. 28, to Francis II. of Austria, A.D. 1806. He was also King of Italy and of Rome, in which respect he differed from the first or regal head, as the succession of kings were only *Kings of Rome*, and not of *Italy*. The seventh head may, therefore, be clearly distinguished from the *sixth* and the *first*; though in name partaking of the nature of each. It may properly be styled *Imperial King*. The seven heads, therefore, of the Roman Empire, may be distinguished as follows:—the first was a succession of *Kings*; the second, of *Consuls*; the third, of *Dictators* (Decemvirs); the fourth, of *Decemvirs* (Military Tribunes); the fifth, of *Military Tribunes* (Triumvirs); the sixth, of *Emperors*; the seventh, was an *Imperial King*.

“Thirdly, in respect to the chronological order of the seventh head, it will be found exactly to coincide with the nature of the prophecy. It has been previously stated, that before one head is destroyed, another must have previously sprung up, or must immediately do so at the time of its extinction.

Unless this be admitted, the propriety of the image would be destroyed, and the wild beast must subsist without any head. But what is the fact in relation to the rise of the seventh head, and the fall of the sixth. In May 1804, Bonaparte assumed the official title of Emperor of the French ; and in 1805, he became King of Italy and Rome. Thus the seventh head arose immediately before the extinction of the sixth ; for, in August 1806, the sixth head of the Beast fell by the abdication of Francis II. of Austria, who resigned and abolished the official title of *Emperor of the Romans*.

“ Finally, according to the express declaration of the prophecy, the seventh head continued but a short space. It only endured from the year 1805, or at the earliest 1804, to the year 1815, when it received its extinction by the deadly stroke of the sword—the sword of England and her allies, at the tremendous battle of Waterloo.”

After this fall, a space of years intervenes, in which the Roman world, for the first time since the foundation of the city by Romulus, will be *without a head*, as is here expressed by the words “ IS NOT ; ” and such is the state of things that has existed among the nations of the West since 1815. The Roman Empire is at present, to all intents and purposes, without a *secular* head ; for secular does the principle of homogeneity require *all* the seven heads to be. The Papal authority, therefore, however rising or sinking, has nothing to do with the present question,

which concerns only the secular forms of government.

This, then, is one of those prominent signs of the times on which our attention should be fixed, as a sure indication that a great change is at hand! For the eighth verse teaches, as we have remarked, that the Beast (described in verse 3, as) now carrying the woman, *was not*; but "*will ascend* (here, as now carrying the woman he *has* again ascended) out of the abyss, and shall go into perdition." Again, in the eleventh verse it is repeated, "the beast that was, and is not, *even he is the eighth, and is of the seven, and goeth into perdition.*" The Beast, therefore, of the early French Revolution, described in the eleventh chapter of the Apocalypse, verse 7, as ascending from the abyss, and which came to be a head under Napoleon, IS TO RE-ASCEND, and to be "*the eighth, and of the seven.*" The distinguishing character of Napoleon, as drawn by a Divine hand, is, "that he should exalt and magnify himself above every god,* and speak marvellous things against the God of gods—that he shall neither regard the God of his fathers, nor the desire of women, nor any god, for he shall magnify himself above all."† In other words, that he should be of the same infidel and lawless principles as those which characterised the whole movement of the Revolution whence he emerged.

* Here it should not be forgotten, that in Daniel's language, "god" or gods," may signify "king" or "kings." Compare Psalm lxxxii. 1, 6; also Rom. xiii. 1—7.

† Dan. xi. 36, 37. See also Diss. p. 337, and onwards.

From the description of this revived, or eighth head, (ver. 3) as a scarlet-coloured Beast with seven heads and ten horns, and *no diadems* upon either the one or the other, we may infer that whatever shall be the peculiar form of government of “the *eighth who is of the seven*,” it will be republican and not regal.

Likewise, from its being declared under the Seventh Vial, that “the great city (the Empire) was divided *into three parts*,” perhaps we are to understand that it will be a *Triumvirate*, possessing all the characters above described as requisite to constitute it a “Head”—at the same time it will be the Beast re-ascended (the political system revived) from the bottomless pit in all its principles of lawlessness and atheism. Considering also the summary manner in which the prediction of it is given both in the eighth and eleventh verses, we may infer that it will be of exceedingly short duration—it being merely said of it in both places, that it “*goeth into perdition*,” or destruction. What it will effect during this short time of its continuance, we may gather from the verses that follow.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour (or season) with the beast.” (ver. 12.)

These words, premising, that at the time the Apostle wrote, the ten kingdoms had no existence, predict that when they shall exist, they will continue *one hour* (which, interpreted by the common symbolical chronology, denotes *a month**) with that

* The word *hour* may also be translated *season*.

Beast, of which we are speaking. If the term signify no more than a natural month, we are confirmed in reckoning upon the very short continuance of this revived head—moreover analogy with all the former prophetic columns appears to argue its great probability. The meaning is not that the ten horns themselves exist during only this short period, since *their* origin is of very ancient date, (see Rev. xiii. and all modern history to this day;) but merely that their existence is now WITHOUT DIADEMS! for the whole of the present chapter refers to the Beast in its *uncrowned* plight.

“These have one mind, and shall give their power and strength unto the beast.” (ver. 13.)

That is, the whole of the ten kingdoms will be in the same state of Revolution—they have all one mind; “the great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great,” (Rev. xvi. 18, 19,) extends over *all* the Latin Empire, and divides it “into three parts.” In plain language, England, France, Austria, Spain, and the lesser kingdoms, give their power and strength to what is here described “a scarlet-coloured Beast, full of the names of blasphemy, having seven heads and ten horns.” It will be, in fact, the mad frenzy of the French Revolution spread with equal recklessness and madness throughout all the other kingdoms! And it will shew itself, in the extreme, as hatred to Christ; for rancorous as this had been in the treat-

ment of the two witnesses,* it will now boil to its height, as appears by the next verse.

“These shall make war with the Lamb, and the Lamb shall overcome them : for he is the Lord of lords, and the King of kings ; and they that are with him are called, and chosen, and faithful.” (ver. 14.)

In our “Epitome of Prophetic Truth,” published a few years ago, we expressed an opinion that this verse refers to a persecution of the Lord’s people ; for we did not then see the possibility of a war being made with the Lamb in any other way. But the interpretation which, in this edition, we have given of the Beast from the abyss, (Rev. xi. 7)—or rather the being obliged to recognize such an interpretation, as forced upon us by a most important epoch of modern history—has brought such light to the subject, that now we have only to recollect that “the Beast” before us “was, and is not,” but will re-ascend out of the bottomless pit.” Therefore we refer our readers to the summary narrative we have given of that most atrocious war against the Lamb which was carried on by Voltaire and his associates, from which may be formed some distinct though faint idea of the manner in which such war will again be carried on ; and this by the whole Empire, instead of by merely one of its kingdoms. Besides, when a simple *persecution* is intended, it is differently expressed—not as a war with *the Lamb*, but with *the saints*.†

* See Vol. i. p. 247, and onwards.

† Dan. vii. 21, 25 ; Rev. xiii. 7.

We must recollect also, that, the great event of the Lord's second coming having taken place, as predicted under the Sixth Vial, the saints themselves are now translated from the earth—so that the war cannot be personally against *them*.

It is deserving of very special notice, that the result of this war will greatly differ from that of all preceding opposition to Christ and his Church. In the "war" of the "Beast from the abyss" against the Two Witnesses, it is said, "*he shall overcome them and kill them*"—and in that carried on against the Saints by the little horn which rose up amidst the ten horns, we read that he "*overcame them*." Again, concerning the *secular* Papal power, we read, "it was given him not only to make war with the saints," but also "*to overcome them*," (Rev. xiii. 7.) Here, however, the case is reversed. There is not even a temporary triumph: "these shall make war with the Lamb, and **THE LAMB SHALL OVERCOME THEM.**" In what exact form this diabolical rebellion against the Lord Jesus will be conducted, or in what manner the renegades of His government and name will be overthrown, we do not know, and can form but a faint idea. This only we are sure of, that the proud worms of the earth *will* thus insult the Lord's Anointed. The men that shall have crushed the authority of their lawful sovereigns, and, trampling upon everything sacred, shall have convulsed the whole empire with revolution, will not scruple to carry out their false principles in a direct defiance and blasphemy

of the authority and commands of God. The reason assigned for the victory which the Lamb will achieve, gives us awfully to understand what is the real character of the conflict: and that nothing less than the omnipotent arm and power of Him who is *the Lord of lords, and the King of kings*, could have come off from it victorious and triumphant. Nevertheless in this conflict He has his friends with him to witness it; and "they that are with him are called, and chosen, and faithful!" It reminds us of Milton's fine description of our Lord's first appearance against the rebel angels.

"Attended with ten thousand thousand saints,
He onward came, far off his coming shone;
—He on the wings of cherub rode sublime
On the crystalline sky, in sapphire throned,
Illustrious far and wide; but by his own
First seen: then unexpected joy surprized,
When the great ensign of Messiah blazed
Aloft, by angels borne"—

As this war is said to be made directly against the Lamb, He, we should imagine, will make bare his holy arm in some such manner as was never known on earth before. The whole verse we have now been considering, can refer to no common occurrence.

"And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." (ver. 15.)

Here we have further explanation of the first verse, where it is said, "I will shew unto thee the judgment of the great harlot, that sitteth upon the many

waters ;” and it is explanation which exactly comports with the ten Papal kingdoms, that consist of peoples, and multitudes, and nations, and tongues. Consequently we have the locality of that fore-doomed idolatry and apostacy clearly pointed out to us. It is the symbolical Babylon ! It is exactly tantamount to the scarlet-coloured beast of seven heads and ten horns ; and is an additional proof that this Beast, in the revolutionary state as deprived of all crowns, consists of *many* peoples and tongues and kingdoms. But the prophecy adds :

“And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.” (vv. 16, 17.)

Here appears to be revealed the very manner in which the apostacy, together with all professions of Christianity that are not based upon “the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,” will be brought to nought. In the revolutionary mania, of which we have lately spoken so largely, God will put into the hearts of the ten symbolical horns—that is, of all the ten kingdoms—in their rage and spite against the Lamb, yea against *all religion* that bears the name of Christ, be its worship and doctrines false or true, *to hate* and put down every form and semblance of the kind. So much for the fine-spun web which Popery is weaving—so much for whatever attaches to all

denominations that is not purely Scriptural, and consequently will not secure "the mark of the living God!" Oh then, let all who love Christ with sincerity and truth, lay to heart "what is the chaff to the wheat? saith the Lord,"* before it shall be too late to think of it. Here then we behold at length the judgment inflicted upon the great harlot. Great Babylon hath come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Here also behold the instruments of her destruction. God hath declared that He will *put it into the hearts of those who shall then possess the power in all the ten kingdoms,*" (the scarlet coloured Beast with seven heads and ten horns) to "hate the harlot, and make her desolate and naked, and to eat her flesh and burn her with fire."

For the greater part of the long period of 1260 years, during which "the Beast, and his image, and his mark," have corrupted the earth with their fornication, there has been the closest conjunction and likeness of interests and design between the secular and ecclesiastical powers and members of the Empire. And however separated the two parties may occasionally have been by the most widely-opposed worldly interests of their own, both are alike from Satan: the one being *the Beast from the abyss full of the names of blasphemy* (or blasphemous titles); the other, "the woman arrayed in purple and scarlet colour, and decked with gold and precious stones

* Jer. xxiii. 28.

and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her head a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.” They are now, however, at open war with each other; the former hates the latter. The Beast from the bottomless pit, with sheer infidelity on its front, having again obtained the dominion, as in the early days of the French Revolution, sweeps away all other rule and dominion ; and is “ full of the names of blasphemy ; ” full of the most perfect rancour against all who make any profession of order and religion,—yes, against what it calls priestcraft of every kind ; and this is the power that is permitted of God to vent its rage upon the symbolical harlot to the utmost, and thus to become the executioner of his most righteous displeasure.

“ The ten horns ” shall make her *desolate and naked*; that is, they shall strip her of all her possessions, and bring her to utter ruin—for thus nakedness signifies in Jer. xlix. 10, “ I have made Esau bare ; I have uncovered his secret places, and he shall not be able to hide himself : his seed is spoiled, and his brethren, and his neighbours, and he is not.” “ *They shall also eat her flesh, and burn her with fire.* ” Eating, in the sense of devouring—in which sense the adjunct symbol here shews it to be meant—signifies the appropriating to ourselves what belongs to others—or spoliation. Thus the expression in Dan. vii. 5, “ Arise, devour much flesh,” is interpreted of the

Persians' greedy appropriation of the wealth, revenues, and spoils of the countries they conquered.* Also in Deut. xxxii. 42, "I will make mine arrows drunk with blood, and my sword shall devour flesh." Hence the whole force of the apocalyptic symbol is, that the Revolutionists, in whose hands is now the power of the Empire, will strip the imperial hierarchy of its riches, its ornaments, and its revenues, and then utterly destroy it: that now, since the true members of Christ's body have, at his coming, been translated to heaven, whatever yet remains of the dead form of religion, whether Romish, or Anglican, or belonging to other denominations, in laity or clergy, will be the objects of most infernal fury and hostility; neither persons, property, honours, merchandise, nor anything appertaining to them, will be exempt! And thus will great Babylon have fallen! for God will put it into the hearts of the ten kingdoms to agree and give their power unto that political constitution of the whole Empire which is here called "the scarlet coloured Beast," *until the words of God shall be fulfilled!* On the identity of all that has been advanced (since the commencement of the twelfth chapter) respecting "the seven heads and ten horns," as signifying components of the Roman Empire in the three successive beasts that own them, we may now fully conclude, by observing it established in the last verse of this seventeenth chapter, which finally remains to be noticed.

* See Dissertation, p. 207.

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (ver. 18.)

A plainer intimation what “Babylon” signifies, could not have been given, had the name itself been mentioned; since at the time the Apostle wrote, about A.D. 98, the Emperor Trajan ruled the world, and Rome was his capital, giving its name to the whole Empire. The manner of wording, however, which is here adopted, according to the extreme accuracy of prophetic language, restricts the meaning to the territorial limits within which Rome would be found existing just before its fall, or, in other words, to the time which is contemplated by the vision of this chapter; in perfect keeping with which is that often repeated expression, “the kings of the earth.” But a more full description, as applying to the present state of the divided Empire, and particularly as referring *to its principal kingdom*, yet remains to be considered, as will be seen in our next chapter.

CHAPTER XXI.

THE FALL OF THE PAPACY; THE EXULTATION IN HEAVEN AT THAT EVENT; AND CHRIST'S VICTORY OVER HIS ENEMIES.

The proclamation of the fall of Babylon by an angel having great power—A call to the Lord's people to come out of her—Babylon's sins—Her plagues—The suddenness of her ruin—England not exempted in the day of Babylon's destruction—Lamentation over Babylon—Symbolical representation of her ruin—Complete desolation awaits her—Rejoicing in Heaven on the occasion—The great multitude, or "much people," the translated Saints—Their song of praise—The twenty-four Elders and four Living Creatures join in this song—All are especially called by a voice from the throne to praise God—The marriage of the Lamb—The blessedness of those who are called to it—The Angel's confirmation of what is written in this Book—Worship of angels forbidden—The true idea of prophecy—The appearing of Christ to take vengeance—The war against Christ—The issue of the conflict—Order of the events—The Beast and false Prophet cast alive into the lake of fire—The remnant slain with the sword of him that sat upon the horse—All the fowls filled with their flesh—The manner and end of Christ's coming—Time of accomplishment.

CHAPTER XXI.

THE FALL OF THE PAPACY: THE EXULTATION IN
HEAVEN AT THAT EVENT, AND CHRIST'S VICTORY
OVER HIS ENEMIES.

WE have now advanced into the very midst of unfulfilled prophecy. Our observations will therefore necessarily be more brief. May the enlightening influences of the Holy Spirit continue to be shed on our path, in so far as it may please him to give us understanding of his word concerning things to come, that what we here write may be agreeable thereto! Amen.

After the Apostle had seen "the judgment of the great harlot that sitteth upon many waters, with whom the kings of the (Roman) *earth* had committed fornication, and who had made all the nations, the inhabitants of the (Roman) *earth*, drunk with the wine of the wrath thereof," as detailed in the last chapter, he proceeds to relate that the next thing he witnessed was a most clear and distinct *announcement*

of the final and irretrievable fall involved in that judgment. It opens as follows :

“ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (ch. xviii. 1, 3.)

From the fervid and forcible language in which Babylon's utter overthrow is here announced by the angel who had come *down from heaven, having great authority*, and from *the earth being enlightened with his glory*, we infer that reference is made to some striking event that will, in the most signal manner, display the divine glory, and demonstrate that overthrow as COMMENCING with it. This inference appears confirmed by contrasting with it the former announcement in Rev. xiv. 8 ; where it is simply said, “ *And there followed another angel, saying, Fallen, fallen is Babylon the great, for she hath (now) offered the cup to all nations to drink of the wine of the wrath of her fornication.*” *There* it is not even said, as in all the messages of the other angels of that chapter, “ *with a loud voice.*” *Here*, however, not only is this expressed, but it is expressed with a very stringent adjunct ; “ *he cried aloud with a mighty voice !*” * The former, therefore, we should consider

* ἐν ἰσχυρᾷ φωνῇ, lectio indubie genuina.—Griesb.

as mainly announcing those judgments which have, more or less, been executed by the events of the last fifty years, as comprised in the five or six first Vials; while the latter signifies that something, in the more than ordinary course of God's providence, will now transpire that shall put the matter beyond all doubt. It will be something that shall not only make it clearly manifest that *she is fallen*, that *the great Babylon is fallen*; but it will clearly exhibit the character of what she *is become*, i. e. the character of that novel misrule within her. She is declared to have become *a habitation of demons, and a station of every unclean spirit, and a haunt of every unclean and hated bird*.* If we are at a loss to understand what this can mean, let us once more recollect what was the state of society during the frenzy of the Revolution in France, and we may be able to form some idea of its import. On reading the accounts of that horrid period, as detailed in the career of the principal revolutionary leaders of the National Convention, and what was called the Revolutionary Tribunal, no epithets of designation appear more suitable than those here used—"a habitation of demons, a station of every unclean spirit, a haunt of every unclean and hated bird"—i. e. a place for those who prey upon others, in every noxious, diabolical, and cruel way that can be devised.

But here is an additional reason given for her fall; or one at least which is now more largely and

* See Jer. xii. 9; Isa. xviii. 6, &c.

strongly expressed. Here are mentioned not only, as in all former cases, her idolatry and infidel apostasy, but *her pride and luxuries* :—"the merchants of the earth waxed rich from the vastness of her proud voluptuousness." Hence, in the symbolical description of her, she appears "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls."* Yes ; and we should conceive it hardly possible to imagine countries to which this can now apply so fully, and with so much point, as to the nations of the West, and particularly to England. Years ago it was asked by Cowper,

"Can Nature add a charm, or Art confer
A new-found luxury, not found in her?
Where under heaven is pleasure more pursued,
Or where does cold reflection less intrude?
Her peaceful shores where busy commerce waits,
Pours out his golden tide through all her gates."

Who can apply the expression "abundance of her delicacies" to nations professing Christianity, without implying the most injurious effect upon such nations in a religious point of view, a spirit of awful self-security and self-dependence, and a consequent abundance of manifold sins. Therefore the Apostle adds :

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded you, and double unto her double

* Rev. xvii. 4.

according to her works : in the cup which she hath filled fill to her double.

“ How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” (vv. 4—7.)

From this last sentence in particular, we may perceive that the spirit of pride, of which we have spoken above, is considered by the Almighty God as sin of the greatest magnitude ; and looking especially at the more elevated ranks of society, whether mercantile or others, who have the means of living sumptuously and luxuriously,—though, alas, the spirit we are speaking of is not confined to them—we should say that this, with the love of money, is the distinguishing characteristic and sin of our own country. Forgetting that it was God who nerved our arm for conquest and victory during the last war ; forgetting that it is He who gives us wisdom to get wealth, and to make such wonderful discoveries in science ; forgetting that it is He who crowneth our homes and our country with such unparalleled blessings, we take the credit to ourselves. It may appear unfashionable to acknowledge Him, and make Him principal in the proceedings of Parliament, in the councils of the Sovereign, in the debates of science, and at private parties and entertainments ; but He requires it at our hands ; and He justly requires it. He is our Creator, Preserver, and Benefactor ; He is the God of all grace towards us, through Christ Jesus. The words we are immediately considering are indeed awful words, and they will be found true !

“ How much she hath glorified herself, and lived deli-

ciously, SO MUCH TORMENT AND SORROW GIVE HER; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." It is a matter which should not be overlooked, that the Prophet Isaiah, speaking also of Babylon, mentions the same pride and haughtiness of spirit, as one chief cause of her heavy, sudden, and overwhelming judgments: "Thou saidst, *I shall be a lady for ever*: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art given to pleasures*, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me: *I shall not sit as a widow*, neither shall I know the loss of children."*

The very same prophetic censure is likewise uttered against Tyre; which, in the time of its greatness, was, like England, the first maritime power in the world, and of which it is generally and appropriately regarded as a type. "Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.—Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas:—by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches."†

From the fourth verse of the Apocalyptic chapter before us, it seems evident that real Christians will, in some unequivocal way, have a call to come out of all the scenes of sin and abomination by which they are surrounded; since the mention of *a voice*

* Isa. xlvii. 7, 8.

† Ezek. xxvii. 3; and xxviii. 2, 5.

from heaven symbolically refers always to something that signally accomplishes the determinate counsel of Providence. This call, then, involves three particulars: 1, That the people of God are at present *in Babylon*; 2, That they have the power to come out of her; and 3, That by remaining in her, they become partakers of *her sins*, and of *her plagues*. Here, therefore, is much for solemn thought and fervent prayer; particularly in connexion with the two subsequent verses (the fifth and sixth), where the greatness of her sins and of her punishment is forcibly expressed. But we proceed to further particulars of those heavy threatenings.

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour (or season) is thy judgment come.

“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and (merchandise) of horses, and of chariots, and of slaves (or bodies), also souls (or lives, or persons) of men.

“And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with precious stones, and pearls ! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city ! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate." (vv. 8—19.)

To preserve clear and distinct ideas of these tremendous visitations, we must keep in mind, what has been so largely disclosed in the sixteenth and seventeenth chapters of the prophecy, that the fall of mystical Babylon *is not to be effected by foreign violence, but by internal revolution*. In that sixteenth chapter it is described to happen at the pouring out of the Seventh Vial, where it is said, "Great Babylon came in remembrance before God ;"—in that seventeenth chapter it is said that He "hath put in the hearts of the ten (revolutionary) kingdoms to hate the harlot, and make her desolate, and naked ; and to eat her flesh, and burn her with fire." So in the former earthquake or revolution, it was said that "*the tenth part of the city fell*"—but now, and in the same way, namely, by a kind of national or political suicide, the *whole* of the same symbolical city *falls*.

These very minute particulars appear to be given that we may more fully perceive the enlarged signification which here belongs to the "term Babylon ;" and that if it refer to the present times, *England cannot be excepted*. The recurrence of that expres-

sion, "the kings of *the earth*," in verse 9, and the mention of the merchants of *the earth*, in the eleventh verse, again tell us that it is the Papal or Latin kingdoms that are intended; while the often-repeated mention of "*merchants, and of those who trade by sea; of shipmasters, and all the company in ships; and all that had ships in the sea;*"—the particular enumeration of the most usual and costly articles of commerce, with scarcely any omission, prove distinctly that it is both A GREAT MARITIME AND A GREAT COMMERCIAL nation that is especially referred to. From the great similarity of the language used by Isaiah and Ezekiel concerning Tyre, it proves also that it must be a nation arrived at a similar eminence: i. e. the *greatest maritime and commercial nation in the world!** When in fact we hear this city called "the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth," we might almost imagine that England was mentioned by name instead of being alluded to in type. Further, the supposition that, in these terrific and awful judgments, she, as some persons would fondly hope, can be excepted, would seem to deprive the language of all its significancy and point; for while *her* commerce and navy last, and *her* flag continues to wave triumphant, it seems impossible to imagine that such wailing and lamentation, as is thus vividly described, can ever, in these last days, have taken place.

The next thing that here strikes us, and calls for a

* See Isa. xxiii.; and Ezek. xxvi. xxvii. and xxviii.

more than passing notice, is, *the suddenness* of this fearful ruin. It is expressed in the eighth, tenth, seventeenth, and nineteenth verses. First, in the eighth, *her plagues* are said to come in *one day*; in the other verses, her judgment is come in *one hour* (or season)—her vast wealth is desolated in *one hour* (or season)—and in *one hour* (or season) is she herself made desolate. On referring to the twelfth verse of the seventeenth chapter, we find it asserted that the ten kingdoms have only the power of the Beast from the abyss for *one hour*. Hence it would appear, that this “scarlet-coloured Beast, full of the names of blasphemy,” begins its work of destruction immediately. In other words, that “the great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great,” brings on, instantly at its breaking out, all the ruin described in this eighteenth chapter! If the terms *one day* and *one hour* are chronological symbols, it seems almost unnecessary again to remind the reader, that they respectively signify, *a year* and *a month*; with respect to which, we would only observe, that their symbolical application is in keeping with the tenor of the whole prophecy, and that every expression here is significant!

And now, how very great, how surpassingly overwhelming must that ruin be which can call forth such lamentation, and mourning, and woe, as are here expressed! The whole had frequently before been summarily announced as *the fierceness of the wrath of God*; in the sixteenth verse of the seventeenth chapter it is described as a state of

desolation and nakedness, spoliation and destruction ; it is here said, in verse the eighth, that her plagues shall be *death, and mourning, and famine* ; in verse the ninth, they are plagues of *burning* ; in verse the fifteenth, *as torment* ; in verse the seventeenth, *as the loss of her riches* ; and in verse the nineteenth, *as utter desolation* ! It is true that England is not mentioned by name, as the chief portion of that Latin Empire, against which all such woes are denounced ;—but she most exactly answers the description here given ; and she is THE MART OF NATIONS.* Hence we can well imagine, that it is only concerning *her* destruction, that such fearful lamentation could or would be made. Whilst she stands in prosperity and strength, the kings of the earth can never *lament and bemoan*, as is described in the tenth, sixteenth, and nineteenth verses, and say, “Alas, alas, that great city Babylon, that mighty city ;” the merchants of the earth cannot *weep and bemoan*, saying that “no man buyeth their merchandise any more—*weeping and wailing*, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ;” nor can those that are upon the sea “cast dust on their heads, and cry, weeping and bemoaning, and say, Alas, alas, that great city, whereby grew rich all that had vessels on the sea by reason of her magnificent merchandize.” Here are bursts of the bitterest sorrow, of the deepest anguish ; which bespeak, not a partial, but a perfect

and complete fall. We can only lay our hand upon our mouth, and obeying the Divine injunction in the fourth verse, say, in silent submission, Thus it must and will be, for "the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth."*

While, however, these awful judgments occasion such weeping and wailing to "the kings of the earth," to "the merchants of the earth," and to "every ship-master, and to all who sail to the country, and to mariners, and to as many as trade by sea," God calls upon others to review them with very different feelings.

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your sentence at her hand." (ver. 20.)

This sends our attention back to the fourth, fifth, and sixth verses, where the people of God are even called upon to "reward her as she hath rewarded them—to double unto her double according to her works;—in the cup which she hath filled to fill to her double." But more is yet said.

"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth;

* Isa. xxiii. 9.

for by thy sorceries (thy preparing of poisons, magic potions, or magic formula,) have all the nations been deceived.

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (vv. 21—24.)

As if all the preceding descriptions were not enough to set forth the utter destruction of mystic Babylon, a most affecting symbol is next adduced. It reminds us of how Jeremiah charged Seraiah respecting the book wherein was written all the evil that should come upon the literal Babylon (Jer. li. 60) “even all these words that are written against Babylon.” For “Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words ; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou *shalt bind a stone to it, and cast it into the midst of Euphrates* : and thou shalt say, *THUS SHALL BABYLON SINK, and shall not rise from the evil that I will bring upon her.*” * It is remarkable how striking is to be the resemblance in all respects between the fall of the literal and that of the symbolical Babylon. Indeed nearly all the prophetic denunciations which are found here, are taken up from those of the Old Testament against either ancient Babylon or Tyre ; and no doubt for the purpose of giving us deeper impressions of the sud-

* Jer. li. 61—64.

denness and completeness of the fall of spiritual Babylon; since there was no event in all previous history so prominent, nor any predicted event more literally fulfilled. Perhaps also there is a more than ordinary significance here in the symbol of a great millstone being cast into *the sea*, even as the stone with the book attached was cast into *the Euphrates*;—for as this river was the water on which literal Babylon was situated; so “the sea” may have reference to that on which the symbolical city is situated, the literal sea! There is also a significance in the stone itself, which is compared to a *great millstone*; since, by this, as compared with the stone in Jeremiah, we can understand nothing less than a VERY GREAT *kingdom or empire*. The action, likewise, of extreme violence and force with which it is hurled into the sea, is strongly and sublimely expressive, especially as seen in the original Greek; implying that the great millstone would not fall rapidly enough of its own accelerating force, but must have a strong impetus given it by the power of “the mighty angel.” “Thus with violence shall that great city Babylon be thrown (or hurled) down, and shall be found no more at all!”

This, and many other equally striking images, illustrative of the extreme suddenness of forthcoming events, clearly demonstrate that they will come when there are no direct sensible signs of their approach. Such signs, the world will say, looking at the prosperity and strength of the kingdoms of the West—looking at France, Austria, and particularly at

England—exist not at present. The language of men around us in general is, therefore, to the last degree, that of confidence and security. “But ye, brethren,” says the Apostle Paul, “are not in darkness, that that day should overtake *you* as a thief.”* “You,” it may be added, “have *the testimony of Jesus*, showing you, that many signs, clear and intelligible, are existing on every side of you, and, in all the departments of life, calling for your attention and faith; which, if the men of the world will not see, you ought to give heed to.” Again, therefore, we repeat the Divine declaration before us, that suddenly and unexpectedly as a mighty angel is represented to take up a stone, as a great millstone, and to cast it into the sea, so shall what is signified by great Babylon, be thrown down, and rise no more at all!

As here is the last instance in which this symbolical name of the Empire is mentioned, we would, before dismissing it, suggest one more reason why it is used. Is it not then especially for the purpose of turning our attention to the wrongs, the cruel, heart-breaking wrongs, which the Jews have received from the Papal power during the whole twelve or thirteen centuries of its dominion? Is it not as much as to say, that like as when Euphrates was dried up under Cyrus, Babylon was suddenly destroyed to make way for the rescue of the captive Jews, so this name in the Apocalypse is used as intimating, that besides her apostacy and pride, *THIS, her cruelty to Israel, is an additional call for Divine vengeance?* In our consideration of the Old Testament prophe-

* 1 Thess. v. 4.

cies* we have said much on the deeply interesting position of the Jewish people ; and it is with the view of still keeping up the interest we ought to take in them, particularly concerning the relation which they bear to the approaching crisis, that they are here once more adverted to ; since, as surely as the Papal power comes to an end, so surely does the restoration of this once highly-favoured people, who are still beloved for the fathers' sakes, commence at the very same time. It is therefore with remarkable propriety, even with regard to them, that the symbolical Euphrates is represented as drying up, to make way for the immediate and irrecoverable fall of symbolical Babylon. The former points at the power that has despoiled, desolated, and still holds possession of their *land* ; the latter, to that which has most cruelly oppressed, and held in subjection, their *persons* ; and we are sure that His eye is upon both, even to bless them ; for, "as touching the election, they are beloved for the fathers' sakes." When the Babylon therefore in which we live shall thus be thrown down, as a great millstone, to the bottom of the sea, *the voice of harpers, and singers, and pipers, and trumpeters, shall be heard no more at all in her ; and no artificer, of whatever art he be, shall be found any more in her ; nor shall the sound of the millstone be heard any more at all in her ; nor shall the light of the candle shine any more in her ; and finally, the voice of the bridegroom and of the bride*

* See Dissertation, especially pp. 383—385.

shall be heard no more at all in her. Every allusion of this sort implies a destruction in which, like that denounced and executed upon Babylon of old, there is the silence and darkness of death. Here also there seems to be another reference to the prophecy of Jeremiah. "I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle; and this whole land shall be a desolation, and an astonishment." (Jer. xxv. 10, 11.) Lowman has the following judicious remarks upon the apocalyptic passage before us. "Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread, and the necessities of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the usual methods of peopling cities, as new births supply the places of those that die. Now the desolation of Rome is described in such a manner as to shew that neither rich nor poor, neither persons of middle rank, nor of the lowest conditions and employments, should be able to live there any more; it shall not be re-peopled by new marriages, but for ever remain desolate and uninhabited, either by persons born in it, or resorting to it, on account of any business or employment whatsoever." The extraordinary fascinations of superlative music and of candles in Popish worship, may further be particularly pointed at.

In the last verse of this chapter, the iniquities of her merchants, the iniquities of her religion, and the blood of saints and prophets which she has spilt,

are once more mentioned as the occasion of her awful fall.

“ * After these things,” saith the Apostle, “ I heard, as it were, a great voice of much people in heaven, saying, Alleluia ; The salvation, and the glory, and the power, (belongeth) unto our God. For true and righteous are his judgments : for *he hath judged the great harlot*, who wholly corrupted (or destroyed) the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. Yea her smoke riseth up for ever and ever. And the four-and-twenty elders, and the four living creatures, fell down and worshipped God that sitteth on the throne, saying, Amen ; Alleluia.

“ And a voice came out from the throne, saying, Praise ye our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for reigneth the Lord our God the Almighty.

“ Let us rejoice and exult, and give the glory to him : for the marriage of the Lamb is come, and the wife of him hath made herself ready. And to her is it given that she should be arrayed in fine linen, radiantly white and pure ; for the fine linen is the justification of the saints. And he saith unto me, Write, Blessed are they who are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not ; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God ; for the testimony of Jesus is the spirit of prophecy.”—(Chapter xix. 1—10.)

It is evident that the scene of rejoicing here described, as consequent on the overthrow of the Papal apostacy, is *in heaven*, and that it is in answer to the call made in the twentieth verse of the last chapter,

* “ And ” certissime delendum.—*Griesb.* ἡ τιμὴ certissime delendum.—*Griesb.* του Θεου, lectio indubie genuina.—*Griesb.* λαμπρὸν καὶ καθα ρὸν, lectio indubie genuina.—*Griesb.*

that we hear these choral songs. That call was, "*Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your sentence at her hand.*" Yes, now we are informed of such rejoicings actually taking place: nor can we imagine language more descriptive of exultation and praise. As in the former chapter, various classes expressed their deep wailing and lamentations, by the sad exclamations of sorrow, "Alas, alas!"—so here, the various classes of the *redeemed* Church, (and, observe, all who are here specified are of the redeemed Church, and are set, as it were, in direct contrast with the above) utter the exclamations of triumph. They commenced with an Alleluia (in the Hebrew, Praise ye Jah!), and they continue the same strain of uninterrupted joy till at length a voice proceeds from the throne itself, joining in the same harmony, and exhorting all the servants of God, of every rank and degree, to bring their praise unto him.

The first of the classes mentioned who are described as "much people," or *a great multitude*, appears to be that newly arrived company who were "redeemed from among men," and have been translated to heaven by the coming of their Lord, "caught up to meet him in the air,"—they are those who, in the seventh chapter and ninth verse, are called "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and crying

with a loud voice, The salvation to our God which sitteth upon the throne, and unto the Lamb." Therefore now, on witnessing the Divine judgment inflicted upon those who sought their destruction, and from whose grasp they have thus been rescued, they join in a new song of praise, "saying, Alleluia; The salvation, and the glory, and the power, unto our God! For true and righteous are his judgments: for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." One striking variation is observable in the respective diction of these two songs. In the first, (Rev. vii. 10.) which expresses their own deliverance, they ascribe it to "GOD AND THE LAMB!" In this before us, which celebrates the judgment on the false apostate church, they omit the name of the Lamb! Thus we find it in Daniel, (ch. vii.) where the same great occasion is described, and where it is "the Ancient of Days" who sits in judgment; and thus we find it also in Rev. xiv. 7, where the announcement is, "*Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*" The reason seems plain—that God as God, and not as Redeemer, takes the matter into his own hand, namely, the avenging upon what is comprehended in the name of Babylon, the deeply injured honour of his incarnate Son. The vengeance upon the Beast from the abyss, who makes war with the Lamb, is taken in hand, as we shall hereafter find, by the Lamb himself. But here let us observe,

that in this song of Alleluia, we have it again repeated, that *God* hath avenged *the blood of his servants* ; and that now another class of the redeemed Church, and then another, takes up this triumphal song.

It is responded by *the four and twenty elders*, and by *the four living creatures*, the former of whom had been described in the fourth chapter as seated on thrones, “ clothed in white raiment, and on their heads crowns of gold ;” and the latter, as being “ in the midst of the throne, and round about the throne,” uniting in a new song, and saying, “ Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and *hast redeemed us* to God by thy blood, out of every kindred, and tongue, and people, and nation.” These respective descriptions of the two last-mentioned classes are as much as to say they are the *earliest* portion of the ransomed church, and the only portion which had hitherto become triumphant. The former, i. e. *the four and twenty elders*, we have considered to symbolize all that happy multitude of whom the Apostle Paul speaks, as “ the spirits of just men made perfect ;” that is, who had risen from the dead when the Saviour rose, and had become the first-fruits unto God and to the Lamb. The latter, i. e. the four living creatures, we regarded as representing all the righteous who, up to the present moment, have departed from this world since Christ’s resurrection, and who, in the twelfth chapter to the Hebrews, are described as “ the general assembly and church of the first-born which are written in heaven, including, of course, the twelve Apostles themselves. They, immediately after the newly-

arrived company had uttered their ascriptions, fall down and “worship God that sitteth on the throne, saying, Amen ; Alleluia !” (Rev. xix. 4.)

All this praise and rapturous thanksgiving is next seen to receive the approbation and sanction of God himself. Instead of anything like rebuke for rejoicing in the awful judgments that had now overtaken the great harlot which wholly corrupted the earth with her fornication, a voice is heard FROM THE THRONE, commanding them to proceed :—“Celebrate praises to our God, all ye his servants, and ye that fear him, both small and great.” The command is instantly obeyed in louder and still louder strains. As if the former songs had been faint and unimpressive ; as if they had fallen short of what the occasion demanded, there again brake forth *as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings* !—the strongest Scripture expressions for the sublimest and most powerful heavenly utterance. So in Ezek. xliii. 2, “Behold the glory of the God of Israel came from the way of the east, *and his voice was like the noise of many waters* ; and the earth shined with his glory.” Again and again, in Rev. i. 15, and xiv. 2, we find “as the voice of many waters ;” which however is further swelled, as if exceeded, by the voice—not of common thunderings, but of *mighty thunderings*. With such voices was the divine exhortation to praise the Lord immediately responded to. “And,” as has been well observed, “magnificent is the effect when all unite their accordant voices to sing praises to the

Almighty King; who, by destroying the impure harlot (which usurped the name of His church upon earth,) had prepared the way for the Virgin Bride, the true Church, who is now to be owned and publicly espoused by her Redeemer.*

To this effect then do they take up their high theme, saying, "Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and the wife of him hath made herself ready." (vv. 6, 7.) The time is come when Christ and his members are to be *visibly* one. *The bride is ready.* Already has she been taken out this sinful and defiling world by that coming of the bridegroom which was announced under the Sixth Vial, (Rev. xvi. 15): yes, *and to her it has been granted that she should be arrayed in fine linen, bright and pure; for the fine linen is the justification of the saints.* On this passage the writer last quoted makes the following appropriate remark. "The holy and mystical union of Christ with his Church, is frequently mentioned in Scripture.† The harlot, who has all along pretended to be that spouse, having been now convicted of fornication with the worldly powers; having now been *judged*, and eternally discarded; the attention in heaven and earth is naturally turned to that chaste and pure Virgin who is at this crisis to be openly presented to her Lord. The choral songs here bring her into public view; and all heaven beholds her arrayed, not 'in purple and scarlet, and gold and

* Dean Woodhouse.

† Isa. liv. 5; Jer. iii. 14; Hos. ii. 19, 20; Matt. xxii. xxv.; 2 Cor. xi. 2; Eph. v. 22—32.

precious stones ;' not in worldly splendour, like the harlot, but in the pure and simple, yet resplendent, garments, which are the clothing of the celestial inhabitants.* She hath 'washed her garments, and made them *white* in the blood of the Lamb !' By faith in her Redeemer, she is become *righteous* :—for this is 'the fine linen, the *righteousness* of the saints.' ”

From the writing which is commanded in the ninth verse, it appears that the “marriage-supper of the Lamb” is still *future*. For it is what the ransomed Church is *thus* represented waiting for, and for which she has been pronounced *ready*. The Apostle then having been bidden to “*Write*, BLESSED are they who are called to the marriage-supper of the Lamb :” it may be profitable to notice how repeatedly this word “*blessed*” had been used. “*Blessed* is he that readeth, and they that hear the words of this prophecy ;”† “*Blessed* are the dead which die in the Lord ;”‡ and “*Blessed* is he that watcheth and keepeth his garments !”§ Of that marriage-supper of the Lamb, at which it will indeed prove so blissful to be a guest, we shall find, as we proceed, a more ample account.

The heavenly messenger who had bidden our Apostle to write of that blessedness, adds the solemn and delightful assurance, that “These are the true sayings of God ;” which was as much as to say, “All the things which thou hast seen and heard will assuredly come to pass : they are from the word of God, who ‘is not a man that he should lie, nor the Son of man that he should repent.’ ” And we our-

* Matt. xxviii. 3 ; Rev. iv. 4 ; iii. 5 ; xv. 6.

† Rev. i. 3.

‡ Rev. xiv 13.

§ Rev. xvi. 15.

selves have seen that hitherto, through the long series of eighteen centuries, they have indeed been found to be the sure word of prophecy: therefore we may be certain, that however the mere natural mind may doubt as to the extraordinary closing scenes which “must shortly come to pass,” our Lord Jesus Christ “will surely come” and take his Church to heaven, and great Babylon will fall with a sudden and overwhelming desolation—yea, and the rescued church will soon be called to “the marriage-supper of the Lamb.” For these likewise are *the true sayings of God*; and as all has been fulfilled which was to have been fulfilled hitherto, so will the remainder be fulfilled in its season.

From St. John’s telling us that he fell at the feet of this angelic speaker to worship him, it should seem he had mistaken him for the Lord himself; inasmuch as the last *single* speaker, who had announced so mightily the fall of Babylon (ch. xviii.), and was described *as having great power, the earth also being enlightened with his glory*, appears to be the same who now addressed him; whence such a mistake might naturally enough have been made. But in the angel’s reply to it we may see what we have seen throughout the whole of the Apocalypse, the high and distinguished honour that is paid to Jesus. Though the speaker was so glorious an angel, and had been commissioned on so high and important an errand, yet he simply says of himself, “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.” Yes, here, as on all other occasions in this prophetic book, we perceive what an infinite

distance is acknowledged to exist, between even the highest and most glorious angels and the Lord Jesus Christ. Let us not overlook how this distinguished person instantly and promptly repels all advances to anything like adoration, and exalts Jesus! And while, in so doing, he clearly intimates that Jesus alone is entitled to our worship, see how, in comparison of the Godhead, he places himself on a level with the humble Apostle; hereby assuring us, that angels, as well as men, are merely the servants of God, glorying only in having the testimony of Jesus. We cannot pass on without observing how great, how deep, is the guilt of Socinians, in attempting to lower the infinite dignity of Jesus; and of Papists, in bowing to anything but Him! If there be one truth in Scripture more luminous than another, it is this: that while God abhorreth the least and most distant approach to idolatry, all praise and honour and power and glory are ascribed to Jesus Christ as “Lord of all;” as He “of whom, and through whom, and to whom, are all things; to whom be glory and dominion for ever and ever, Amen.”

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY:”—that is, the principal thing to be attended to in all prophecy is, the testimony to the Godhead, Divine Personality, and Incarnation of Jesus—the atonement, salvation, and glory of God in Him, who is the brightness of the Father’s glory, and the express image of his person! Hence the Apocalypse is called “*The Revelation or disclosure of Jesus Christ himself*, which God gave unto him

to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John : who bare record of the Word of God, and of *the testimony of Jesus Christ*, and of all things that he saw." (ch. i. 1, 2.) Hence it is immediately added, "Blessed is he that readeth, and they that hear the words of prophecy, and keep those things which are written therein: for the time is at hand." How important then is it for each of us with "all diligence" to be "making sure our calling and election" with those fellow-servants who have the testimony of Jesus!—it is a secure preservative against attending to or following any false signs of the times. Thus whatever phenomenon, vision, or strange event we may be invited to notice, our inquiry will be at once, "Has it the testimony of Jesus? for this *alone* is the spirit of prophecy." On the other hand, whatever *has* the testimony of Jesus, it must be sinful to neglect—consequently it must be sinful to neglect the study of prophecy; seeing it not only *has*, but *is*, the testimony of Jesus. Moreover, the testimony of Jesus is our most intimate link of affinity with the angels of God. *They* cannot join in our song of "Worthy the Lamb that was slain for us, and hath *redeemed us* by his blood;" but they can call themselves "*our fellow servants, and of the number of our brethren* that have the testimony of Jesus." And it is remarkable that the reason given for it is, because "the testimony of Jesus is the very spirit of prophecy," or of all divine instruction, whether given to them or to ourselves.

Having thus seen the rejoicing of *the whole re-*

deemed Church in heaven, over the fall of Babylon ; and having heard their jubilant response (to the call in the twentieth verse of the last chapter) followed up by this blessed angel's declaration concerning the testimony of Jesus ; we next meet with several great and striking specialties of what had before been expressed in a general manner, (Rev. xvii. 14.) where we read that *the scarlet-coloured beast, full of the names of blasphemy, with seven heads, and ten uncrowned horns*, or the Empire in its infidel revolutionary state, "WILL MAKE WAR WITH THE LAMB, AND THE LAMB WILL OVERCOME THEM : *for he is the Lord of lords and the King of kings : and they that are with him are called, and chosen, and faithful.*" Which verse we regard as briefly comprehending the following sublime particulars.

"* And I saw the heaven opened, and lo, a white horse : and he that sat upon him is called Faithful and True, and in righteousness he doth judge and make war. And His eyes are a flame of fire, and upon his head many crowns ; and he hath a name written, that no one knoweth but he himself. And he is clothed with a vesture dipped in blood : and his name is called, THE WORD OF GOD. And the armies which are in heaven accompanied him upon white horses clothed in fine linen, radiantly white and pure. And out of his mouth goeth a sharp two-edged sword, that with it he should smite the nations : and he shall tend them with a rod of iron, and he treadeth the wine-press of the indignation of the wrath of God the Almighty. And he hath on his vesture and on his thigh a name (or title) written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a mighty voice to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the great supper of God ; that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of valiant men, and

* The various lections which are here adopted are all of them Griesbach's "indubie genuinæ."

the flesh of horses, and of them that sit upon them, yea, the flesh of all, both freemen and bondmen, yea of small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sitteth on the horse, and against his host. Then the beast was taken, and with him the false prophet that had wrought wonders before him, with which he caused the receivers of the beast's mark and the worshippers of his (the beast's) image to err. Both of them were cast alive into the fiery lake that burneth with brimstone. And the rest were slain with the sword of him that sitteth upon the horse, which sword had gone out of his mouth; and all the fowls were satiated with their flesh." (vv. 11—21.)

It must be acknowledged there are some peculiar difficulties in attempting to interpret these magnificent symbols in their full import. It is evident, however, that here, as we have already noticed, is an amplification of what is summarily expressed in chap. xvii. 14. For,

FIRST, THE PARTIES are the same—viz. "The Lamb, and they that are with him," who "are called, and chosen, and faithful;" nor less so "the ten kings, which have received no kingdom as yet, but which receive power as kings for one hour (or season) with the Beast," and which "have one mind, and will give their power and strength unto the Beast," whereby is signified that the ten kingdoms will be in a state of infidel revolution.*

1. *The Lamb* is the same; since the description in the above verses can answer to no other. It is Christ, and Christ alone, that is called "*Faithful and True*," as in chap. iii. 14: "These things saith the AMEN, the faithful and true witness, the beginning of

* See our explanation of Rev. xvii. 12—14.

the creation of God.” In chapter i. 14, “the Son of Man” is said to have *eyes as a flame of fire*. Of no one but Him can it be said, that *he hath upon his head MANY DIADEMS: and that he hath a name written that no one knoweth but he himself*, called in chap. ii. 17, and iii. 12, his *new name*. In Isaiah lxiii. 1—3, He is described as being *clothed with a vesture dipped in blood*, glorious in his apparel, travelling in the greatness of his strength, with the blood of his enemies sprinkled upon his raiment. Christ only is called, according to John i. 1, **THE WORD OF GOD**. Of Him it is said, Rev. i. 16, that *out of his mouth went a sharp two-edged sword*; with which it is here added, *he shall smite the nations*. Of the incarnate Son of God also it is written, Psalm ii. 9, “Thou shalt *break them with a rod of iron; as the vessel of a potter shalt thou dash them in pieces;*”* and in Isaiah lxiii. 3, that he hath “*trodden the wine-press alone;*”—for, saith he, “*I will tread them in mine anger, and trample them in my fury.*” The next mark of identity is in those very words of Rev. xvii. 14: “for he is the Lord of lords and the King of kings;” which words are here thus introduced, *And he hath upon his vesture and upon his thigh a name written, KING OF KINGS AND LORD OF LORDS.*

It remains that we notice, in connexion with the concluding words of Rev. xvii. 14—“they who are with him, are called, and chosen, and faithful”—that, in the passage before us, those that are with him are de-

* See also Rev. xii. 5; and the remarks hereon in Vol. ii. p. 12.

scribed as follows : “ *And the armies which were in heaven accompanied him upon white horses, clothed in fine linen, radiantly white and pure.*” Which of the classes of the heavenly inhabitants is represented by these glorified attendants of the Messiah at his coming to take vengeance on his enemies, it is not so easy to determine. *They are not said to be angels.* What is related of them is, that they are *called, and chosen, and faithful*, and that they are *clothed in fine linen, radiantly white and pure*; all of which are characteristics that belong to human saints,* the Church of God, the Bride of the Lamb—which *likewise* was described (v. 8.) as “arrayed in fine linen, radiantly white and pure; for the fine linen is *the justification of the saints.*”

2. *The ten kings* which have power with the Beast for one hour (or season), and which have one mind, and give their power and strength unto the Beast, as shown in chap. xvii. 12, 13, are the same with those exhibited here as about to make war against the Lamb and against his host; for they are spoken of in nearly the same words. “And I saw the Beast, and the kings of the earth, and their armies gathered together to make war against Him who sitteth upon the horse, and against his host.” *The kings of the earth* we know are identical with *the ten kings*, as we have insisted all along; *the Beast* of course must be the Roman or Latin Empire in its last condition, its uncrowned revolutionary state, (as manifested throughout

* See Rom. viii. 30; John xv. 16; and Rev. ii. 10.

the seventeenth chapter,) by which revolutionary state or condition God will bring to nought that symbolical Babylon which is described with such particularity in the eighteenth chapter, and which in the seventeenth is called “the scarlet-coloured beast, full of the blasphemous titles.”

SECONDLY.—THE ISSUE of the conflict, as reported in chapter xvii. 14, and in this place is one and the same. For whereas there it is predicted, “These shall make war with the Lamb, and the Lamb shall overcome them:” here it is prophetically reported that “*The beast was taken;*”—that is, the ruling powers, consisting of the ten kingdoms; and with him *the false prophet that wrought wonders before him, with which he caused the receivers of the Beast’s mark, and the worshippers of his image, to err.*

The order of the predicted events which in the last few pages have crowded upon our attention, is as follows:—

1st, *The fall of Constantinople* and of the Ottoman Empire; symbolized by the drying up of the Euphrates, under the Sixth Vial.

2ndly, *The coming of the Lord Jesus*, as a thief in the night, (with an exhortation to His Saints to watch, that they may be found ready;) which is announced likewise under the Sixth Vial.

3rdly, *The war of that great day of God Almighty*, wherein the kings of the earth, and of “the whole

world," are gathered together, which is to ensue at "a place called in the Hebrew tongue Armagedon;"—this also under the Sixth Vial.

4thly, *The great and mighty Revolution*, prophetically reported under the Seventh Vial; a revolution which will sever the whole Latin empire into three parts (or parties), so that the ten kingdoms will disappear, and the short-lived predominancy of anarchy will ensue.

5thly, As effected by this great revolution, which will dissolve the whole present frame and constitution of civil society: *The ruin of trade throughout all its departments; and the abolition of all religious professions, particularly the Papacy.* This is what we are to understand by the fall of Babylon, properly so called. For, with respect to Popery itself, the *fall of Babylon* does not mean the *annihilation* of Popery, but merely its *ruin*; similarly to what we had a specimen of in France fifty years ago; since which, unto this day, it has been revived.

6thly, The great event which has already begun to shew itself; viz. *The blasphemous defiance and war of the Atheistic Confederacy against Christ*, here foreshown as in power and authority, under the emblem of a scarlet-coloured beast. The issue of this contest, as above prophetically reported, shews us that *both forms* of evil are contemplated existing, viz. *Infidelity as in rule and power, Popery as deprived of everything.* This appears from all mention of the latter being *omitted* in the description of those who are now engaged in making war against the Lamb;

for they are merely the (infidel) beast and the kings of the earth—that is, *the ruling powers of the whole Empire*: while, in the dreadful *punishment* which is inflicted, the Papacy is made equally to participate. This—namely, the ecclesiastical power—is most clearly defined, apart from everything secular; even as in the notice of it under the Sixth Vial; where it is called “the false prophet,” with the distinguishing traits and characteristics which are attributed to it as the two-horned beast of the thirteenth chapter; where it is spoken of as the power that performed signs and lying wonders, and had a mark and number honoured as with Divine honours.

These two, the Beast and the false Prophet, “*were cast alive into the fiery lake that burneth with brimstone.*” (v. 20.) Here we must take notice, that the Beast and the false Prophet are the characters specified; and not, as in the preceding verse, where it is the beast and *the kings of the earth* that are mentioned. The latter, we shall find, are what are called, in the 21st verse, “the remnant.” What we conceive therefore is here to be understood respectively as the Beast and the *false Prophet*, is—for the former, the Atheistic Confederacy; for the latter, the Papal Hierarchy. The plain reading of which is, that these two great powers of hostility against Christ will be “taken, and cast alive into—the fiery lake that burneth with brimstone,”—*the place from whence they proceeded!* And thus is explained what is meant by the expression twice repeated in Rev. xvii. 8, “The beast that was, and is not, AND GOETH

INTO PERDITION, and yet is;" and by that in Daniel vii. 26, concerning the "little horn" that rose in the midst of the ten kingdoms, that "the judgment shall sit, and they shall take away his dominion, *to consume and to destroy it unto the end.*" In this destruction of the two systems of wide-spreading apostacy and sin, we see *fulfilled* what was written by the Apostle Paul, (2 Thess. ii. 3—12,) whether as applying to the final great movement and demonstration of evil, namely, by Infidelity, or, as is generally supposed, to Popery, its precursor. We conceive that it includes both; for his words here are evidently somewhat enigmatical; the greater part of them fitting exactly to Popery, whereas the 8th verse may have more immediate reference to Infidelity: "And then shall *that wicked* be revealed, whom the Lord shall consume with the Spirit of His mouth, *and shall destroy with* THE BRIGHTNESS OF HIS COMING." The result of all will be that there shall nothing more of Atheism, Infidelity, Socinianism, Popery, or any other God-dishonouring system, be left. In terror and blank despair men will now know, when it is, alas, too late, that all they have so proudly and wickedly denied, *is true*; and that *Christ is all that the Scriptures have declared him to be!*

And the remnant, i. e. those who remained after the Lord's glorious appearing—the brightness of his coming,—and consequently after the judgment of the great revolution, were slain with the sword of him that sitteth upon the horse, which sword had gone out of his mouth: and all the fowls were satiated

with their flesh. This we conclude must specially allude to the further instruments of God's judgments upon the nations, mentioned from the forty-first to the forty-fifth verse of the eleventh chapter of Daniel, where it is said that the king of the North shall "enter also into the glorious land, and many countries shall be overthrown." After other specialties, it is predicted that whilst he is in the Southern kingdoms, "tidings out of the East and out of the North shall trouble him: therefore shall he go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; *yet he shall come to his end, and none shall help him.*" This appears to be the destruction mentioned in the fourteenth of Zechariah, 2, 3, where it is said, "Then shall the Lord go forth and fight against those nations, *as when he fought in the day of battle.*"

Whether these destructions will be immediately from Christ, or whether they will be through second causes, may, with some, admit of a doubt. The tenour, however, of the prophecy, since Christ himself is never used as a symbol, would lead us to suppose that it will be the former; and the calling of the fowls of heaven, the voracious birds of prey, in the first instance, to feed upon the bodies, "to eat the flesh" of those that are slain, may signify a call to other nations to take all their substance, and to prey upon the spoil of all classes. This is denominated "the great supper of God"—the last act

against the apostate, infidel-daring, Latin earth ; and as suppers were anciently devoted to festivity, this is mentioned here as such, and implies that great will be the spoil. And now it is, that the Seventh Angel sounds, (Rev. xi. 15,) and there are “great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord and of his Christ ; and he shall reign for ever and ever.” Most solemn and momentous period ! In the contemplation of it, we cannot but feel very sad to see the comparative frivolities with which the professing Church are occupying themselves, both Churchmen and Dissenters. It will soon, however, be over.

Again we repeat, let the Ottoman Empire only be extinguished by the fall of Constantinople, *and THE TIME OF THE END will have arrived : the Euphrates will be dried up.* Then, as immediately consequent upon it, will “the kings of the earth, and the kings of the whole world, be gathered together to the war of that great day of God Almighty, unto a place called, in the Hebrew tongue, Armagedon.” And hereby will be fulfilled the prediction in the fortieth verse of the eleventh of Daniel. “*At the time of the end shall the king of the South push at him (the Latin Empire), and the king of the North shall come against him like a whirlwind, with chariots, and with horses, and with many ships !*”*

After this, according to the Seventh Vial, will

* For the explanation of this, see Diss. p. 349 and onwards—and that of the Sixth Vial in this work.

ensue that Great Revolution in which "Babylon" will fall ; and the daring blasphemers whom God hath thus made the ready instruments of his wrath, will carry their diabolical impiety so far, as to "*make war with the Lamb,*"—i. e., as predicted in the words before us, "they and their armies will be gathered together to make war against Him that sitteth upon the horse, and against his army." Still we must add, that the more we reflect upon it, the more certain it appears, that it will be IN HIS OWN PERSON that Christ will come to *this unprecedented conflict, both to vanquish his foes, and to destroy them !!!*

Then will the concluding part of the last quoted prediction in Daniel be fulfilled ; and this by the symbolical call which is here given to "the fowls that fly in the midst of heaven, to come and gather themselves together to the great supper of God"—for this is, in plain language, "*the king of the North entering into the countries, overflowing and passing over,*" (Dan. xi. 40) "that they may eat the flesh (possess themselves of the riches and substance) of kings and captains, of mighty men, of horses and them that sit on them, and of all men, both free and bond, both small and great."

Thus then we perceive, having arrived at the important crisis of our subject, that the Lord Jesus Christ will FIRST of all come as he is announced in Rev. xiv. 14, 15, "upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle ;" when *the harvest of the earth will be reaped*, and the wheat gathered into his garner. This coming hap-

pens just before the great war announced under the Sixth Vial ; where also it is written, “ Behold, I come as a thief.”

SECONDLY, He comes upon *a white horse*, which, as under the First Seal, denotes a conqueror robed in purity, with all the adjuncts of conquest ; and he comes to take vengeance on the Latin infidel nation, as above explained ; and to destroy them.

THIRDLY, He comes to destroy “ *the remnant ;*” when “ his feet shall stand upon the mount of Olives, which is before Jerusalem on the east ; and when “ the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, &c.”* “ And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem ; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them : and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem ; and *the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel in great abundance.*”† Thus, by this last clause is fulfilled the concluding part of the prophecy before us, “ *And all the fowls were satiated with their flesh.*”

* Zech. xiv. 4.

† Zech. xiv. 12—14.

With regard to the point of time when this shall take place, we conceive that, as it is a matter which also concerns the Jews, it is fixed by the 1290 years of Dan. xii. 11—that is, to the date of *thirty years after* the other great events have taken place. The remarks we have heretofore given on that verse of Daniel* are the following: “To what event this *extension* of the period refers, we are not informed; but it seems most probable that it must be some great event already foreshown in this prophecy; in which case it would appear to point to the destruction of the king of the North, when ‘Michael’ shall stand up for the Jews, and there shall be the greatest destruction of their enemies, and a time of unprecedented trouble! This would make the victorious career of “the king of the North,” as spoken of in the latter part of the eleventh chapter, from the fortieth verse, to occupy the space of thirty years.”

We now pass on to the happy event which we conceive is pointed at by the last verse but one in Daniel, “BLESSED *is he that waiteth and cometh to THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS;*” and which extends the last-mentioned period to forty-five years more.

* See Diss. p. 390.

CHAPTER XXII.

THE MILLENNIUM;

THE JUDGMENT OF THE WICKED; AND THE HEAVENLY JERUSALEM.

The agency of Satan in this world very great—Satan bound a thousand years—The first resurrection—The saints reign with Christ a thousand years—Satan loosed out of his prison—The last apostacy of the nations—The extent of Christ's kingdom—The apostate nations destroyed—The devil who deceived them cast into the lake of fire—The judgment of the wicked at the end of the thousand years—The second death—Heaven and earth; symbolical meaning of a new heaven and a new earth—Sea, symbolical signification of—The new Jerusalem—Expressive of a state of perfect happiness—God's people encouraged to look confidently for this blessedness—Great and precious promises—Happiness of the Church during the Millennial state—Symbolical representation of the new Jerusalem, expressive of its excellency, purity, perfection, stability, &c.—Called the Bride, the Lamb's wife; is the redeemed Church—Its coming down from heaven—The thousand years literal—The happiness of this state—The importance of the Apocalypse—Of studying it—Of its sayings—Not to be sealed—The coming of the Lord fixes the state of all the living—The Conclusion.

CHAPTER XXII.

THE MILLENNIUM; THE JUDGMENT UPON THE WICKED; AND THE HEAVENLY JERUSALEM.

To what peculiar train of future events the period of *forty-five years*, mentioned at the close of our last chapter, is appropriated, the Scriptures do not directly reveal. It will be occupied, no doubt, with things preparatory to the personal reign of the Messiah, and the coming down of the New Jerusalem from heaven; especially in preparing the posterity of Abraham for the inestimable honour and blessing so soon to be vouchsafed them. This preparation may be analogous to what they experienced during their forty years' sojourn in the wilderness. The opinion we expressed upon it in our former work was, that "the most circumstantial foreshowing of these things is to be found in the book of Ezekiel, from the thirty-eighth chapter to the end of the prophecy; for we regard the thirty-eighth and thirty-ninth chapters as predicting what shall happen to them after their restoration to their land, and previous to their final establishment therein.

Here, then, we find an enlargement of their borders specified, together with a new, and more equal and uniform, partition of the land among the tribes; also the city and temple of the new Jerusalem very particularly described.* In respect of these things, the Lord said unto the prophet, "Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever, &c."† And in the last verse of the last chapter, the whole is summed up by saying: that "*The name of the city from that day shall be 'JEHOVAH SHAMMAH,' THE LORD IS THERE.*"

The first great event directly bearing on the introduction of the season of blessedness referred to, is symbolically predicted as follows:

"And I saw an angel descending out of the heaven, he having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the ancient serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut up and set a seal over him, that he may seduce the (Gentile) nations no more, until the thousand years shall be ended: afterwards he must be loosed a little while." (ch. xx. 1—3.

With regard to the subject of these verses, what better can we do than *take the word of God as we find it*? We have seen, in repeated instances throughout this Divine prophecy, that the devil is the implacable tempter and adversary of the human race, especially of the Lord's people:‡ that he is, "the prince of this world:§ the accuser of the brethren:|| and the god of this world.¶ Thus he

* See Diss. p. 381.

† Ezek. xliii. 7—9.

‡ 1 Pet. v. 8. § John xii. 31. || Rev. xii. 10. ¶ 2 Cor. iv. 4.

will have been permitted to deceive, to tempt, and to ensnare the unbelieving world for the long period of *six thousand years*. How great has been his agency in each generation, ever since he tempted and seduced our first parents, may perhaps be the most clearly perceived by the dreadful judgments with which the Almighty hath from time to time visited men, in order to check their overflowing ungodliness. It may be perceived by the deluge—the destruction of Sodom and Gomorrah—the dissolution of all the mighty empires of antiquity—the awful and hitherto continued rejection of Israel and Judah—the removing of the candlesticks of primitive Christian churches—and even now by the judgments which have again begun to come upon the world, and concerning which we have spoken so largely in the present work. In a word, the agency of our great adversary may be seen in all things around us, for truly “the whole world” *still* “lieth in wickedness” (or “in the wicked-one.”) When, however, the season of these judgments shall be ended, that “wicked one” will certainly be restrained; as is clearly foretold by the symbols in the text. An angel is represented as descending from heaven, holding in his hand a great chain, together with the key of the abyss; and having laid hold on “the Dragon, that ancient serpent, which is the Devil, and Satan,” he binds him—to remain in bonds and confinement a thousand years. As all the titles by which the great enemy of mankind is usually known and called, are here mentioned, it is impossible to

mistake the nature of the restraint which is thus foreshown. Having then been put as it were in bonds, he is forced into the abyss which the angel had opened with the key that was in his hand; *where he is shut up, and a seal set over him*, "that he may seduce the (Gentile) nations no more until the thousand years shall be fulfilled: afterwards he must be loosed a little while."

All this, upon the very face of it, has reference to a *literal* event, however much of it may be couched in symbols; since, "when real persons, the highest of their kind, are mentioned by their proper titles, there is no room for symbols; the objects represent themselves. God, and Christ, and the good angels, Satan, and evil spirits, and redeemed spirits on earth or in heaven, are never emblems. Forsake this canon of interpretation, and symbolic prophecy becomes a chaos, in which nothing is fixed, and where fancy runs riot in its own excesses.—Satan, who is bound, is a real person, the fallen archangel. But the Dragon-form, the chain and the seal, are emblems, the first denoting Satan's works of darkness, and the rest a real and effectual restraint upon them. The symbols cluster round a literal statement, on which they all depend."* These remarks were made with reference more particularly to the FIRST RESURRECTION, to which indeed they apply with even greater force and interest, inasmuch as that wonderful event is the next of God's consummating acts that we are to look for. It is predicted as follows.

* See a Sermon on the First Resurrection, by Rev. T. R. Birks.

“ And I saw thrones, and they sat upon them, and judgment was given unto them : yea (I saw) the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received the mark on their forehead, or in their hand ; and they lived, and reigned a thousand years with the Christ. But the rest of the dead lived not until the thousand years were finished.

“ This is the first resurrection. Blessed and holy is he that hath a part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of the Christ, and shall reign with him a thousand years.” (ch. xx. 4—6.)

On the sounding of “the Seventh Trumpet,” which “cometh QUICKLY” after *the second woe is past*—that is, quickly after the fall of Constantinople, and the consequent overthrow of the Ottoman Empire—then do “the four and twenty elders which sit before God on their thrones, fall upon their faces and worship God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, *and the time of THE DEAD, that they should be judged* (or “that judgment should take place,”) and *that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great.*”* In plain terms, the passage here cited declares that immediately with the sounding of the Seventh Trumpet THE RESURRECTION OF RIGHTEOUS DEAD will ensue ; and in our exposition upon it,† we

* Rev. xi. 16, 17, 18.

† See Vol. i. of this work, pp. 299—304, to which the reader is particularly referred, the subject being there rather fully discussed.

showed how it corresponds with the seventh of Daniel. It appears likewise that this great event, from its being here *first* mentioned in order, will take place before war, or *the destruction of those who destroy the earth*, is permitted to happen—that is, that it will be the first great indication that “*the seventh trumpet*” has actually begun to sound.

That *the first resurrection*—that is, the resurrection of the saints—will take place “quickly” after “the Second Woe is past,” is further evident from its being combined with the second coming of the Lord, as introductory to the translation of living saints. For instance, Paul, in 1 Thess. iv. 14—17, says, “For if we believe that Jesus died and rose again, *even so them also which sleep in Jesus will God bring with him*. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, *shall not prevent* (precede, or go before) *them which are asleep*. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise FIRST: then* we which are alive and remain, shall be caught up together *with them* in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord.”

So likewise in 1 Cor. xv. 51, 52, he speaks exactly to the same effect. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, *and the dead*

shall be raised incorruptible, and we shall be changed :" —in other words, that the *righteous* dead, (for he is altogether speaking of the saints,) *shall be raised from their graves ;* and that the righteous living shall at the same time *be changed !*

Now *the second coming of the Lord*, we have shown from the Sixth Vial, will take place "quickly" after the drying up of the Euphrates ; or as it is elsewhere expressed, after the ending of the Second Woe, and just on the eve of "the war of that great day of God Almighty," which war is involved in the sounding of the Seventh Trumpet. We have shown likewise from Rev. vii., that, before the hurricane of war is ever again permitted to break out, all "the servants of God" will have had His seal set upon them for a translation to heaven ; i. e. to be caught up to meet the Lord in the air, and to form that innumerable company which is seen in heaven with white robes and palms in their hands.*

The point of time, therefore, when THE FIRST RESURRECTION will take place, happening as it does at the coming of the Lord and the translation of the living saints, must be at the end of the 1260 years. Consequently, by the clear, distinct, and unambiguous mention of it in the verses before us, we are constrained to expect it as antecedent, and not consequent to the thousand years of Satan's imprisonment in the abyss, which imprisonment cannot be

* See both these events noticed conjointly in Rev. xiv. 14—20 ; and pages 100—103 of this volume.

till the commencement of the Millennium, i. e. after the expiration of the 1335 years of Daniel; though the binding of Satan is predicted here, because of its intimate connexion with the first resurrection, as well as for the purpose of contrasting with Satan's imprisonment the characteristics and the happiness of those who are to live and reign with Christ a thousand years. Hence he speaks of it as of an event *that had already taken place*, saying, "I saw thrones, and they sat upon them—and I saw the souls of them that had been beheaded for the witness of Jesus, and for the word of God, &c.;" not that they now first take possession of their thrones, but because now "*judgment is given unto them*—because now their reign with Jesus commences—because now is come the time which they so fondly anticipated in their song of praise, ch. v. 10, when they said, "and we shall reign on the earth!"

The specific notice here taken of "the souls of them that were beheaded for the witness of Jesus, and for the word of God," additionally to that of those *who sat upon the thrones*, appears to be for the purpose of our recollecting their martyred brethern under the Fifth Seal, who had been described as follows: "I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not *judge* and avenge our blood on them that dwell on the earth. And white robes were given to every one of them; and it was told them

that they should rest yet for a time, until their fellow-servants also, and their brethren, which should be killed as they were, should be fulfilled." Now here, namely, at "the first resurrection" which takes place with the coming of the Lord, we behold this promise is fulfilled; for the whole army of martyrs and confessors are now seen in company with those to whom judgment is given, and who are to live and reign with Christ a thousand years—that thousand years during which Satan is bound—the seventh Millennium of the World!

As in Rev. xiv. 9—11, the most dread warning is given against those who "worship the Beast and his image, and receive his mark in their forehead, or in their hand;" so the mention here, of persons rewarded as "not having worshipped the Beast, neither his image, neither received his mark upon their forehead and upon their hand," while it implies peculiar danger in this quarter, holds out also peculiar encouragement to stand fast in the faith as it is in Jesus.

A respected writer, who however was no advocate for the above interpretation of "the first resurrection," has yet remarked "how many have supposed, among which are a great proportion of the early Fathers of the Church, that the prophecy is *literal*; and therefore, that during this period Christ will personally reign upon the earth. They consider that the pious dead will be raised, and live with Christ upon the earth for a thousand years previously to the general judgment; when the wicked shall be

raised, and the final destinies of men shall be fixed in heaven or hell. This is an opinion that has been sanctioned by many great names among the ancients, as well as by men of eminence since the Reformation, and even down to modern times.”* And indeed, plain as the Scripture testimony is, we wonder that there can be any dispute upon the subject, especially when we compare it with what Saint Paul predicts “by the word of the Lord,” as above cited. Our Saviour also intimates the same thing in John v. 28, 29, when he says, “Marvel not at this: for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth: they that have done good, unto *the resurrection of life*; and they that have done evil, unto *the resurrection of damnation*.” “The first resurrection,” therefore, of which we have been speaking, is “the resurrection of life:” that of *the rest of the dead who lived not until the thousand years were finished*, is “the resurrection of damnation.”

“And when the thousand years shall be ending, Satan shall be loosed out of his prison, and shall go out to seduce the (Gentile) nations which are in the four corners of the earth, Gog and Magog, to gather them together for war; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: then descended fire out of heaven from God, and devoured them. And the devil, who seduceth them, was cast into the lake of fire and brimstone, where both the beast and the false prophet are, and they shall be tormented day and night for ever and ever.” (ch. xx. 7—10.)

* Gauntlett, p. 370. See also Bishop Newton,

The information here imparted is, that after the thousand years' reign of the saints with Christ, which is also the contemporary period of Satan's close imprisonment, is ended, the restraint of the adversary shall "for a little while" be removed. Still his influence and power will not even then be, as at present, unlimited over all the world, but be confined to "the nations which are in the four *corners* of the earth;" and as the names of Gog and Magog are here expressly mentioned, we may suppose them to denote the same nations as are pointed out by those names in the thirty-eighth and thirty-ninth chapters of Ezekiel, that is, the Northern nations.* Yet that expression, the *four* corners, would seem not to exclude the Southern "corners" of the Eastern and Western Continents, namely, the extremities of South Africa and South America. Still this would leave the great "breadth" of Europe, Asia, Africa, and America, untouched and free from Satan's seduction—a breadth sufficiently spacious for the risen saints, for the converted Jews, and for any imaginable gentile population of the redeemed Church, which it may please God shall then inhabit the earth. It is possible, indeed, that the territorial limits of the four ancient sovereignties of Babylon, Persia, Greece, and Rome, may chiefly comprise the future millennial kingdom of Christ; since his glorious throne is to be established on the ruins of Daniel's great image, which symbolizes them respec-

* See this shown in the Dissertation, pp. 363, 364, Third Edition.

tively with its head of gold, its arms and breast of silver, its belly and thighs of brass, and its legs and feet of iron. Moreover, it is expressly said, on the sounding of the Seventh Trumpet, "*the kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.*" The territorial limits of this kingdom hitherto, have been the southern half of Europe, Asia as far as the Indies, and the whole northern coast of Africa. Christ's kingdom on earth may, and most probably will stretch far beyond, so as to display in extent, as well as in every other respect, an empire vastly greater than what the world has yet witnessed. At the same time, from its being predicted that "the nations which are in the four corners of the earth shall be gathered together for war" in such prodigious numbers, even "as the sand of the sea," it would appear that these "four corners" must include a very wide range of heathenish, revolted, or anti-Christian dominion.

This view of the subject seems to clear away some of the difficulties to a proper understanding of certain passages in the prophets where *other nations* are spoken of as not of Messiah's kingdom. For instance, in the sixtieth of Isaiah, a chapter in which the Millennium is so beautifully shadowed out, it is said, in verse 12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." And in Zech. viii. 23, "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, *out of all*

languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Again, in ch. xiv. 16, 17, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem (according to Ezek. xxxviii.,* Gog and Magog) shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship *the King, the Lord of hosts*, even upon them there shall be no rain."

As to specification of those inhabitants of the earth who will be without "the camp of the saints, and the beloved city," during the Millennium, we acknowledge that, since so little is revealed, it would be presumptuous to determine. It is clear, however, from the kingdom of the Saints being called *a camp*, that their "*king, the Lord of hosts*," will have encompassed them with an impregnable barrier of defence! In vain, therefore, on the restraint being removed from Satan, and his consequent success in deceiving the nations—in vain do the nations in the four corners of the earth come up in countless multitudes upon the breadth of the earth, to surround this chosen camp and this beloved city! *Fire will descend out of heaven from God, and will devour them*; that is, they will be utterly destroyed. "And the devil who seduceth them will be cast into the

* See also Diss. p. 363.

lake of the fire and brimstone, where the Beast and false prophet will be before him, and they all will be tormented day and night for ever and ever." I know not that any thing can be added to the force of these awful denunciations. Here let us observe, it is not the bottomless deep, or the abyss which is denoted; it is emphatically **THE LAKE OF FIRE AND BRIMSTONE.**

After this comes **THE FINAL JUDGMENT UPON THE WICKED**—upon those who are not found in Christ, who are not clothed with his garments of salvation, and with the robe of his righteousness—upon those who are spoken of in the fifth verse, as "*the rest of the dead who lived not until the thousand years were finished.*" It is described in the following most sublime and affecting language:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.* And I saw the dead, small and great, stand before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged, every man according to their works. And death and hades were cast into the lake of fire. This is the second

* Not that the *substance* of this visible and material universe will be destroyed; but only changed by fire. It will then be no longer this visible earth and heaven; place will not be found for such a distinction; but it will be *all* heaven.

death ; (the lake of fire.) And if any one were not found written in the book of life, he was cast into the lake of fire." (ch. xx. 11—15.)

We very deeply feel that we are now treading on such awful ground, that our anxiety is rather to direct our readers to God, the only wise, for illumination on these all-absorbing subjects, than to attempt their elucidation for ourselves. We will, therefore, be brief ; particularly as the language before us is neither symbolical nor ambiguous, but, on the contrary, so plain that it outshines all symbolic representation. *The great white throne, and He that sat upon it*, described as in Rev. iv. 2, in nameless majesty, represents the dread Sovereign of the universe as seated in judgment. What seems to be intended by the earth and heaven fleeing away before his face is, that all things in this present world are now at an end, according to 1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power."

THE DEAD who are spoken of throughout,—as *small and great—as those that are judged according to their works—as those that were given up by the sea, and by death and hades*—are such as are raised according to the predictive language of our Lord, to THE RESURRECTION OF DAMNATION !—"the rest of the dead, who lived not again until the thousand years were expired." Books were opened, and *they were judged out of the things which were written in the books, according to their works.* This solemn

assertion is repeated in the next verse, that they were judged *every man according to their works*. How little do they who reject the righteousness of Christ know what they are doing ! On this subject we could write much ; but we point to God's most gracious Word, and content ourselves in this place with saying to all the living, " Fly to that refuge, while the way is yet open ; fly to the covert of Immanuel's atonement ; fly to him that saith, ' He that overcometh shall not be hurt of the second death ;' for in your own righteousness you cannot stand ; by your *own works* you cannot be saved."

On the other hand, while those who trusted to their works and to their own righteousness, are thus "judged from the things written in the books, *according to their works*," as for the righteous, who had washed their robes, and made them white in the blood of the Lamb, they having been previously raised to *the resurrection of life*, the book containing their names is also opened to shew that *nothing* can be laid to their charge ;* that they are acquitted. " But if any one was *not* found written in the book of life, he was cast into the lake of fire !"

This is *the second death*, (even) "the lake of fire." The first death is that which has been the common lot of mankind from the time of Adam, and it is that by which Jesus Christ himself passed to victory. To believers this death becomes, *by His death*, disarmed of its sting, and of the power of retaining "the soul

* Phil. iv. 3 ; Rev. iii. 5 ; xiii. 8 ; and xvii. 8.

in hades;" so that it proves to them the gate of everlasting life; whence it is expressed by the softened term, *sleep*; as of Lazarus, "Our friend Lazarus *sleepeth*;" and again of Stephen, "Having said this, he fell *asleep*." It is beyond the grave that the second death is found; and it is to this death that our Saviour alluded when he said, "Whosoever liveth and believeth in me, shall *never die*." Hence we are exhorted not to be afraid of the first death, "of them that kill *the body*," but to fear him who can inflict the second death, "who is able to destroy both soul and body in hell;" "where their worm dieth not, and the fire is not quenched:"—this is, that death which is here called "THE LAKE OF THE FIRE!"

The great business of final rewards and punishments, both social and individual, being thus consummated, a portion of the subject of rewards, as far as it concerns the long and important period of the Millennium, is here resumed and amplified. This had previously been touched upon. First, in ch. xix. 7—9, where it is intimated as pertaining to the marriage of the Lamb with his Church: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and the wife of Him hath made herself ready," &c. Secondly, in chap. xx. 4—6, where we read of the martyrs and confessors living and reigning with Christ a thousand years; and that over such *the second death* hath no power; but they shall be priests of God and of

Christ, and shall reign with him a thousand years." This happy state, then, is here enlarged upon as follows :

" And I saw a new heaven and a new earth : for the first heaven and the first earth had departed ; and the sea is no more. And I saw the holy city, New Jerusalem, descending out of the heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice out of the heaven, saying, Lo, the tabernacle of God is with men, and he will entabernacle with them, and they shall be his people, and God himself shall be with them (as) their God. And shall wipe away every tear from their eyes, and death shall be no more, nor grief, nor crying, nor pain, shall be any more : for the former things are departed. And he that sat on the throne said, Behold, I make all things new.

" And he saith, Write : for these sayings are faithful and true. And he said to me, They are done. I am the Alpha and the Omega, the beginning and the end. To him that thirsteth, will I give of the fountain of the water of life gratuitously. He that overcometh, to him will I give these things ; and I will be to him God, and he shall be to me a son. But to the time-serving and faithless, and to profane ones, and murderers, and to fornicators, and false pretenders to miracles, and to idolaters, and all liars, their portion (is) in the lake which burneth with fire and brimstone : which (portion) is the second death." (xxi. 1—8.)

Throughout our review of the prophecies, both of the Old and New Testament, we have recognized the kingdom and personal reign of Christ, and of his saints, as succeeding to the present state of things ; and have, as far as we could judge from prophetic chronology, shewn that his millennial kingdom and reign, so greatly transcending in glory and happiness all that has hitherto appeared upon earth, will very shortly commence. We refer especially to the Seventh chapter of our Dissertation, entitled, "THE RESTORATION OF THE HOUSE OF DAVID TO THE

THRONE :” to the Eighth, p. 196 to 199, where, in the vision of the Great Image, *the stone which was cut out of the mountain without hands becomes A GREAT MOUNTAIN, and fills the whole earth :* and to the Tenth, p. 290 to 295, where the Son of man has *dominion, and glory, and A KINGDOM* given him—*that all people, and nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

The ruling powers of the world are spoken of as the political HEAVEN. Thus in Dan. viii. 10, *It waxed great, even to the host of heaven.** Also in Luke xxi. 26, “ *The powers of heaven shall be shaken.* Also in the Sixth Seal, “ *The heaven departed as a scroll that is rolled together ;* which we have explained as expressive of the entire disappearance of the whole political heaven, or system of the kingdom.”† On the other hand, THE EARTH has been repeatedly explained to be the political earth, as under the authority of the ruling powers of the world, whether it be named in connexion with the *kings of the earth*, or in any other manner.

At the commencement of the Millennium, all such *heaven and earth* will have passed away as a matter of course ; and on the introduction of Messiah’s reign, A NEW HEAVEN AND A NEW EARTH will necessarily have succeeded : this then is what is here described with so much point and simplicity.

* See the observations upon this passage, Dissertation, p. 291.

† See p. 89, Vol. i. of this work.

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” It was prophesied of by Isaiah in his predictions of millennial glory, “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.”* The Apostle Peter, likewise, after mentioning the dissolution of the present frame-work of society, says, “Nevertheless we, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness.*”†

Such is the new heaven and new earth now beheld in vision by St. John, who adds, “*and the sea is no more.*” As the heaven and the earth were thus symbolical, so must be the sea likewise—and this is the more evident, because, in the subsequent resurrection of the wicked, *the sea gives up her dead.* We have already shewn that, as a symbol, it denotes the condition of vast multitudes loosed from the authority of laws and a settled government, and therefore in a state of anarchy and confusion. It was concerning such a state of things that the Second Trumpet sounded—as also that in our own time, the Second Vial was poured out amidst the horrors of the French Revolution.‡ It is therefore mentioned as one blessing of the Millennium, that

* Isa. lxv. 17—18. See also lxvi. 22. † 2 Peter iii. 13.

‡ See pp. 130, 138—142, Vol. i.; and pp. 127—133 of this volume.

nothing of this kind can then take place: but that all will be order and peace.

The Apostle further informs us, that he saw **THE HOLY CITY, NEW JERUSALEM**, *descending out of the heaven, from God, prepared as a bride adorned for her husband*. This is not the first place in Scripture where such a city is mentioned; for the Prophet Isaiah saith, (ch. lii. 1), “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, *the holy city*: for henceforth there shall no more come into thee the uncircumcised and the unclean.” Also in ch. lx. 14: “The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; *and they shall call thee THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL*.” Ezekiel likewise says of it, “And the name of the city from that day shall be **JEHOVAH SHAMMAH, THE LORD IS THERE!**” * Our Lord himself, also, in his address to the Church at Philadelphia, saith, “Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name *of the city of my God, which is NEW JERUSALEM, which cometh down out of heaven from my God*: and I will write upon him my new name.” † These eyes have

* Ezekiel xlviii. 35.

† Rev. iii. 12.

lately beheld, by the kind providence of God, that although desolate and trampled upon by the heathen, yet “beautiful for situation is Mount Zion, on the sides of the North, *the city of the Great King.*”^{*} And during the author’s sojourn of above two months in Jerusalem, and in what is emphatically called “Immanuel’s land,” while he felt deeply interested in reflecting on the scenes of wonders which that city and country had witnessed—as well as on the deep state of degradation into which now for so many centuries they had fallen, yet he found his chief pleasure and most excited feelings in considering the glory which will soon re-accumulate upon it by *the New Jerusalem descending out of the heaven, from God*, and rendering it “an eternal excellency, the joy of many generations.” He never can forget the impression he felt from the following lines, which he often thought of while, in his late travels, he viewed the present degraded inhabitants, the ruined streets and cities, and the moral aspect of Palestine, in contrast with that millennial glory which we have now before us.

“Soon on this wretched scene of night
Unbounded bliss shall rise;
And scenes of infinite delight,
Shall gladden mortal eyes.”

The holy city will be prepared *as a bride adorned for her husband.*” Dean Woodhouse observes, that “Under these images, which are perfectly concordant with many other texts of Scripture,[†] is represented

^{*} Ps. xlviii. 2.

[†] See Eph. ii. 19, &c.; Gal. iv. 26; Heb. xii. 22, &c.; viii. 2; ix. 11; xi. 10; 1 Pet. ii. 5; 1 Cor. iii. 9.

that assembly of Saints, purified from sin ; that glorious Church, not having spot or wrinkle," which is here contrasted with the great, impure, idolatrous city, that has been destroyed. They are both of them exhibited, first as women ; then as cities ; which symbols are convertible. But the first woman is an impure harlot ; the second is a virgin bride, fit for her Lord. The first city is idolatrous and wicked, a very Babylon ; the second is "the holy city," the new Jerusalem, under which symbol she is more especially represented in the remaining part of this chapter."

The third and fourth verses speak for themselves ; they appear to require no explanation. The following beautifully appropriate remark, however, of Dean Woodhouse, may here be introduced. On the words "*I heard a great voice out of the heaven, saying,*" &c., he observes that, "Preparatory to almost every change which has taken place in the prophecy, songs of joy from the sacred chorus of heaven, have proclaimed the revolution, before it has been exhibited in scenery. The heavenly Jerusalem is descending, and soon will be seen from *a nearer point of view*. Meanwhile, the happy change is sublimely described : the heavenly voice expresses most eloquently that divine state of felicity to which redeemed man may (will) by the grace of God attain. It is beyond the powers of human imagination to comprehend the particulars in which it consists. It is therefore described only by negatives. There shall be *no* sorrow, *no* pain, *no* death,—none of those evils which embitter this mortal life. And this description is confirmed by

the great Judge and Creator, who sitteth upon the throne;—‘behold,’ saith he, ‘I make all things *new*.’”

The assurance, however, which is given by that great voice, is far more than a negative one. When the new heaven and the new earth appear, and every commotion of the world is hushed—when the holy city, the new Jerusalem, comes down from God out of heaven, *then*, as this great voice tells us, *the tabernacle, dwelling place, or Shechinah, of God, will be with men, and he will entabernacle with them; and they shall be his people, and God himself shall be with them, (as) their God; and shall wipe away every tear from their eyes.* The apostle is then commanded OF GOD, even by him that “sat upon the throne,” to “Write; for these sayings are FAITHFUL AND TRUE.” This is the highest possible confirmation of what the angel declared at the grand close of the lengthened vision which had been foreshowing and announcing the *judgment upon Babylon*;* which was, “Blessed are they which are called unto the marriage supper of the Lamb;” adding, “These are the true sayings of God.” It is a renewed assurance, that the Church of Christ may confidently expect these glorious and happy things to take place—that there surely will be a new heaven and a new earth; and that the new Jerusalem will certainly *descend* out of the heaven from God; and that He will entabernacle with men; and that all the blissful accompaniments of his gracious “Presence” will be experienced, even to “THE FULNESS OF JOY.”

* Ch. xix. 9.

The Apostle subjoins, "And he said unto me, *They are done.*" It is an asseveration to the same effect as was that which proceeds from the throne upon the pouring out of the Seventh Vial:—and as that completed the *judgments* of God upon the earth, so this completes his *rewards*. And the Lord again confirms it by his own characters and titles, saying, "I am the Alpha and the Omega, the beginning and the end."—"Who hath wrought and done it? He that calleth the generations from the beginning; I, Jehovah, the First, and with the last, I am He."* It was in terms such as these that He announced Himself at the opening of this apocalypse, previous to revealing the great events of Providence relating to his church and people; yes, before the current of the prophecy began;† and now that it is concluded, and the final issue set forth as accomplished, He again proclaims himself in the same terms, with the gracious assurance, that He will give to him that thirsteth *of the fountain of the water of the life gratuitously*. And whereas many and great blessings "to him that overcometh" were promised at the end of each several address to the seven churches, those promises are here enlarged into one that comprehends every blessing: "He that overcometh, to him will I give THESE THINGS; and I will be to him God, and he shall be to me a son."

But there are those who have no part nor lot in the matter—there are those, we are again reminded, whose lot will be awfully the reverse of all this per-

* Isa. xli. 4; Dr. Henderson's Translation. † Rev. i. 8, 10, 11.

fection of happiness : and we are left in no doubt who they are. Oh that “the time-serving and faithless, and the abominable, and murderers, and fornicators, and pretenders to miracles, and idolaters, and all liars,” might be awed by these words to take refuge in Jesus, the only refuge ; since “the voice of him that sat upon the throne” here declares that such persons “*shall have their portion in the lake which burneth with fire and brimstone : which is the second death !*”

After this awful announcement, and before the prophecy is entirely closed, we are permitted to see the new Jerusalem in what Dean Woodhouse styles a nearer point of view. It is thus introduced :—

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel : on the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates. And the wall of the city had twelve foundations, and within them the names of the twelve apostles of the Lamb.

“And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

“And the building of the wall of it was of jasper; and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates thereof shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it.

“And there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”—(ch. xxi. 9—27, and xxii. 1—5.)

In this description we behold the glory and happiness of the Millennial Church most clearly revealed and symbolized by the most valuable things of worldly substance. It would seem impossible for language to go beyond it in imagery of beauty, magnificence, purity, strength, solidity, and perfect bliss. The names of the *twelve* tribes of Israel, and of the *twelve* apostles of the Lamb; the *twelve* gates of the city of *twelve* pearls, with *twelve* angels stationed at them; the *twelve* foundations of the walls; the *twelve* thousand furlongs the length and breadth of the wall; the *twelve cubits multiplied by twelve* for the height of the wall; each and all these particulars bespeak the perfection and absolute completeness of the Millennial state; the number twelve being appointed of God to bear such signification as applied to his Church, both under the Jewish and Christian dispensations. Hence, when Judas by transgression fell, this number was immediately made up by the election of Matthias in his place, "and he was numbered with the eleven apostles:" the allegorical representation of the Christian Church is a woman with a crown of *twelve* stars upon her head: and finally the complete number of the elect of God upon earth, who shall be redeemed from amongst men, and translated to heaven at our Lord's coming, is under the symbolical number of *twelve times twelve* thousand of all the tribes of the children of Israel.

As this scripturally recognised number expresses the completeness of the redeemed Church in her

sabbatism, or sabbatical state,* as *the consort of the Lamb*; so the symbolical materials of which the city is represented as composed, show its excellency and purity, its perfection of glory, prosperity, and happiness. These materials are the most costly, dazzling, and transcendently beautiful precious stones, of the finest waters, qualities, and colours. “Such were the twelve *precious stones* in the breast-plate of Judgment, divinely appointed to be worn by the High Priest of Israel, which was to be *four-square*, being doubled; a span the length thereof, and a span the breadth thereof. And it was to be set in settings of stones, even four rows of stones: the first row *a sardius, a topaz, and a carbuncle*; and the second row *an emerald, a sapphire, and a diamond*: and the third row *a ligure, an agate, and an amethyst*: and the fourth row *a beryl, and an onyx, and a jasper*: and they were to be set in gold in their inclosings. And the stones were to be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name according to the twelve tribes.”† This breast-plate of judgment was to be used on occasions of great emergency; and from being thus used, it was the depository of Urim, *fires or lights*; and of Thummim, *perfections or truth*.

Again, the Spirit speaks expressly by the same description of symbols in Isaiah, for the consolation of the Israel of God: “O thou afflicted! tempest-

* See Heb. iv. 9, in the Greek.

† Exod. xxviii. 16—21.]

tossed, and not consoled! Lo! I will lay *thy stones in fine cement of dark contrast, and found thee with sapphires. And I will make thy battlements of rubies, thy gates of sparkling gems, and all thy borders of precious stones.*"* Also, by these things does he express his own person and majesty; see the observations on Rev. iv. 3, page 25, vol. i. Another symbol of great value, permanency, and incorruptibility, is here introduced, namely, gold. The whole strongly reminds us of Solomon's kingdom, which was a type, though but a faint one, of the glory and happiness of that of Christ; for in Solomon's reign gold and precious stones were so plentiful, that it is said "the king made silver to be in Jerusalem as stones."†

The stability of the Millennial Church is represented by the symbol of a solid square, "the length, and the breadth, and the height of it equal." Its lying "four-square" denotes its perfect proportion and compactness. It is a figure much used in Scripture to the same effect. Of such form was the encampment of Israel in the wilderness; the altar of burnt offering; "the altar shall be *four-square*;"‡ the breast-plate already noticed; likewise the most holy place, which was "twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height:"§ and so of other things in the visions of Ezekiel.¶

* Dr. Henderson's Translation, with two or three verbal alterations.

† 1 Kings x. 27.

‡ Exod. xxvii. 1.

§ 1 Kings vi. 20. and 2 Chron. iii. 8. ¶ Ezek. xli. 21, and xlii. 20.

From these observations, it will be seen that, like all the former visions, and in keeping with the declarations in ch. i. ver. 1,* the city is not a literal, but a symbolical one. The angel who shows it to John, calls it expressly "*The Consort of the Lamb*. It is remarkable that it is the same angel who showed him the judgment of the great harlot; and the descriptions of both are so mutually analogous, that we here present them for comparison:—

Chapter xvii. 1—4.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the GREAT WHORE *that sitteth upon many waters*: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, &c."

Chapter xxi. 9—11.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show unto thee the BRIDE, THE LAMB'S WIFE.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, &c."

Here we have symbolically, in direct contrast, the

* See Introduction, vol. i.

false apostate church, and the true church; the one in respect of her final overwhelming judgments, the other in connexion with her glorious millennial happiness. In both cases *they are* CITIES,—the former, “*that great city* that reigneth over the kings of the earth;” “Babylon is fallen, is fallen, *that great city* :” and the lamentation that is made over her in the eighteenth chapter, both by the kings of the earth, the merchants, and those that trade by sea, is, “What city is like unto that great city.” The Alleluias that are responded in heaven on this great and awful occasion are, “True and righteous are his judgments: for he hath judged *the great harlot* which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands.” All these judgments upon one class of persons, as predicted in the seventeenth, eighteenth, and nineteenth chapters, are most strikingly contrasted with that blessedness of the opposite class which is detailed in the chapter before us—and we find to be signified, not walls and houses, but *men*.

Already had *the holy city* been distinctly adduced as a symbol, denoting the true Church of God, or real believers, where it is said, “and *the holy city* shall they tread under foot forty and two months.”* So evident is it, that here it *can* only signify, not a real city, but a particular class of men, which the term “*holy*” designates. Moreover, as that holy city was measured with a “reed like unto a rod,”

* Rev. xi. 2. See Vol. i. of this work, p. 229.

implying that the people thus measured were to be viewed and treated as distinct from the rest of the world, by the special providence of God, and to be secured as his own peculiar inheritance and care—the emblem importing a decided separation, and, as it were, an enclosure,—so must it signify the same thing here, where the angel is described as having “a golden reed to measure the city, and the gates thereof, and the wall thereof.” (ver. 15.)

From this splendid city being spoken of as “the Consort of the Lamb,” and as being “prepared like a bride adorned for her husband”—it appears sufficiently clear that the whole description is symbolical of the redeemed Church in a happier and more glorious condition than Adam was before the fall. In Matt. xxv. the whole professing Church is compared to ten virgins; and the half of them to those who, when “*the bridegroom* came, went in with him to the marriage.” But especially in Eph. v. is the Church spoken of as the holy consort, and even the very body itself of Christ. “Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word—*that he might present it to himself a GLORIOUS CHURCH, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*”

Our attention is now arrested by a prophetic fact of absorbing interest, which is thus introduced by the Apostle: “And I saw the Holy City, New Jerusalem,

descending out of the heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of the heaven, saying, as the result of the holy city having thus descended, "BEHOLD, the tabernacle (or shechinah) of God *is with men*, and he will entabernacle with them." In verse 9, which appears to be explanatory of the manner in which this glorious vision had been imparted, the Apostle relates that one of those angels who had the seven vials full of the seven last plagues, had come and talked with him, saying, "I will show thee the bride, the consort of the Lamb." Then, adds the Apostle, v. 10, "he carried me away in the spirit to a great and high mountain, and shewed me the holy city Jerusalem, *DESCENDING out of the heaven from God.*" Now since, at the coming of the Lord, which is predicted to take place before the end of the effusion of the Sixth Vial, "those that sleep in Jesus will God bring with him, and the dead in Christ shall rise—and since those that are alive and remain will be caught up together with them in clouds to meet him in the air ;"* and all that constitutes his church, his elect, his bride, will thereby be taken up into the heaven ; it is clear that before they can live and reign with him *on the earth*, as in so many places we are told they shall do, they must *descend again from the heaven to which they had thus ascended!* We have so repeatedly observed to our readers that beyond the time of the first resurrection, and the

* 1 Thess. iv. 14, 16.

translation of the living saints, there is predicted in the last chapter of Daniel, a period of seventy-five years to elapse before the thousand years of blessedness on earth shall commence, that we now merely notice it in order to state that during that period they will have been in "the heavens"—but that now, since the marriage of the Lamb is come, and his wife hath fully made herself ready, she is presented to himself as a glorious church, *and comes down* as a bride adorned for her husband! As he will have *come*, therefore, to fetch his church, both those that were in their graves, and those that were alive on earth, taking them all up to heaven; so seventy-five years after this will he *return*, and bring with him that church adorned as a bride for her husband; yea, he will then descend with her from heaven to take possession of his rightful throne, and to reign "with his saints" in his kingdom for a thousand years.

We would here remark, what it appeared scarcely requisite to do at first reading the text, that the thousand years are to be understood *literally*, not *symbolically*, neither so as to reckon each day for a year; but they are to be regarded as natural years, because prophetic *time* was at an end at the close of the 1260 symbolical days, and because it is connected with an event *related literally*, viz. "the first resurrection;" and to this effect our Lord, in his solemn asseveration in chap. x. 6, sware that *time should be no longer*.* We would also observe, that

* See p. 219, Vol. i.

the thousand years, as mentioned upon six several occasions in the twentieth chapter, is one and the same period of future history; this appears from the repetition of the definite article wherever necessary for the purpose of identification. For instance, Satan is bound for *a* thousand years; verse 2, is restrained from seducing the nations till *they* are finished; verse 3, the risen saints and martyrs live and reign with Christ during *the* thousand years; verse 4, but the rest of the dead lived not, till *the* thousand years are ended; verse 5, the redeemed are pronounced blessed; and here, verse 6, it is *repeated* that they shall reign with Christ *a* thousand years; where it is obvious that the definite article is not required. But when the thousand years shall be ended, Satan will be loosed for a little while, verse 7. This period, then, of a thousand years will be that sabbatical rest of the Church, which is called a sabbatism, (Heb. iv. 9) because typified by the seventh day: meanwhile not only is the seventh day holy, because God rested on it after completing the present system of *nature*, but everything connected with the history of grace seems to have taken up the number seven as a symbol of *perfection* and *sacredness*,* as if to refer the systems of nature and grace to one and the same God over all. Thus there are *seven* churches, *seven* stars, *seven* candlesticks, *seven*

* It is remarkable that, in the Hebrew language, even the verb which expresses the taking of an *oath*, appears borrowed from the symbolical *perfection* and *sacredness* of the *seven*; thus, *he sware* is, literally, *he was sevened*, or *he sevened himself*.

spirits, *seven* lamps, *seven* eyes, *seven* horns of the Lamb, *seven* seals, *seven* trumpets, *seven* thunders, and *seven* vials. So likewise under the Jewish economy, besides the *seventh day*, the *seventh year* was to be a year of rest, and the *seven times seventh year* was the great jubilee; besides other examples that might be mentioned. The majestic antitype to all which will soon arrive in the great SEVENTH DAY OF A THOUSAND YEARS, the glorious jubilee of the world, the time of holiness, tranquillity, and peace—the “time of the restitution of all things;” when Christ shall take unto himself his great power and reign—“*he whose right it is.*”

Of the bliss of that coming period the ancient prophets speak exultingly: “In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him: all nations shall serve him.”* “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth;—and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the

* Psalm lxxii. 7, &c.

sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."*

In like manner does the apocalyptic passage before us foreshow Christ's happy millennial kingdom; for the Apostle saith of it, "I saw no temple therein: for the Lord God Almighty is its temple; yea, the Lamb is its temple. And the city hath no need of the sun, neither of the moon, to shine unto it: for the glory of God illuminates it, yea, its luminary the Lamb. We consider the meaning of this figurative language to be conveyed in that of the prophet Jeremiah: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."† "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."‡ It shall be one great temple to the Lord.

In proceeding with the remainder of the apocalyptic passage now before us, we feel that both language and imagination fail. There appears something involved in the superlative glories and happiness which it would convey to our minds, so much beyond our highest conceptions, that we must wait

* Isa. xi. 4—9.

† Jer. xxxi. 34.

‡ Hab. ii. 14.

until faith shall be absorbed in sight. In the mean time it is most desirable that we should become holily familiar with what is thus foreshown, always praying that God the Holy Spirit may apply it to our understanding and to our hearts: for we are again and again assured how true and faithful is every such foreshowing. Accordingly that repeated asseveration next occurs:

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the *things which must shortly be done.*” (ch. xxii. 6.)

Here then, at the close of the Apocalypse, returns the very announcement with which the book opens, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must shortly come to pass.*”^{*} So again is next repeated here the promise of blessing which is given in chap. i. 3.

“Behold, I come quickly: BLESSED is he that keepeth the sayings of the prophecy of this book.” (ch. xxii. 7.)

And yet how generally, systematically, and amazingly are the sayings of the prophecy of this book neglected by the professing Church! whereas our Lord Jesus Christ, both at the beginning and at the conclusion of this prophecy, so pointedly encourages *the reading, the hearing, and the keeping* of its sayings, by the emphatic promise of a blessing: yea, and urges it in both cases by the near

^{*} See p. 9, vol. i.

approach of his coming! We can only say, in reply to all objections which human wisdom may make, Let such as profess to believe him and love him, *obey him*. In the next verses, another warning is given against the worship of saints and angels, yea against even thinking too highly of any mere man; a warning which the church of the present day, and at the present moment, would do well to heed. It serves likewise as another testimony to the Divinity of our blessed Saviour, since the most holy worship is everywhere, in this book, represented as paid to HIM.

“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” (ch. xxii. 8, 9.)

In reading this and the next verse, we cannot but be struck with the frequent repetition, just in this place, of the expression, “THE SAYINGS OF THIS BOOK.” In verse the sixth it is declared, “*These sayings* are faithful and true:” in verse the seventh, “Blessed is he that keepeth *the sayings* of the prophecy of this book;” then, as here, “I am thy fellow servant, and of thy brethren the prophets, and of them which keep *the sayings* of this book:” and immediately after, in the tenth verse, the command is given that “the sayings of the prophecy of this book” shall not be withheld from the benefit of the church. But especially are these sayings guarded

against both neglect and alteration in the eighteenth and nineteenth verses, shewing what great value and consideration God put upon this prophecy.

“And He saith unto me, SEAL NOT *the sayings* of the prophecy of this book ; for the time is at hand.”

Now in the last chapter of Daniel, ver. 4, the command given to the prophet is, “Shut up the words, and *seal* the book, even to the time of the end :” and again in ver. 9, “Go thy way, Daniel, for the words are closed up and sealed till the time of the end :” and again the very last verse, “But go thou thy way till the end be.” We have explained* what is meant by this sealing, namely, that as that “great vision” relates to what “shall befall Daniel’s people, the Jews, in the latter days,” so the shutting up and sealing of the book which contained it signifies that its fulfilment is deferred to a period then very distant, upon the arrival of which they shall come into sight again; which was not to be till “*the time of the end*,” that is, till the fall of the Mahometan power. Here, however, in the Apocalypse, the case was very different. The words or sayings of *this* prophecy concerned the church which was *in sight*—referring altogether to the Christian dispensation, or rather to the present part of it, which was to exist from the Apostle’s time *till* “the time of the end,” when it will cease by the coming of the Lord,—therefore the words of the Apocalypse were *not* to be “sealed up.”

* See Dissertation, p. 377.

“Seal not the sayings of the prophecy of this book : for *the time is at hand.*”

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

“And, behold, I come quickly ; and my reward is with me, to give unto every man according as his works shall be. I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and fornicators, and idolators, and whosoever loveth and maketh a lie.” (chap. xxii. 11—15.)

This is an intimation that His coming *will unalterably fix the characters of all the living*, of whatever nature those characters may be ; the unjust and filthy will remain unjust and filthy still ; the righteous and holy, such as they are found, so will they have *their* reward. Just such is the instruction conveyed by that remarkable parable of the ten virgins ; where the five who were foolish, namely, that part of the church who make but an empty profession, having “no oil in their lamps,” will say, after the others are gone in with the Bridegroom to the marriage and the door is shut, “Lord, Lord, open to us. But He will answer, Verily I say unto you, *I know you not.*” Here our Saviour adds, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”* The Lord Jesus again repeats that He

* Matt. xxv. 10—13.

is the Alpha and the Omega, the first and the last; that in him all the dispensations of creation, providence, and grace begin, and in him they end.

On the fourteenth verse, we would observe, that the Lord's people are recognized throughout the whole of this prophecy, as *one in Christ*. The vain and often sinful distractions which so greatly separate them now, and in which so many unhappily glory, know no place here. They are spoken of as *the saints, the righteous, the servants of God; as those that have washed their robes, and made them white, in the blood of the Lamb; as those that have gotten the victory over the beast and his image, and his mark; and as they that overcome; and here, as they that do his commandments*. It is as such, and as such only, that they have a right to the tree of life, and can enter in through the gates of the city. The great question, therefore, with all of us should be, not, Am I known by this name or that name amongst men? but, Am I a saint? have I washed my robes, and made them white in the blood of the Lamb? Do I keep his commandments?

The concluding verses appear to require no comment; we therefore leave them to the pious reader's own reflections, with the single remark, that as the book of this prophecy opened in exalting Jesus as a Divine person, acknowledging him to be all and in all, the first and the last, so in like manner does it close. At the first and the last does he here speak in his own proper person once more:—

“ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

“ And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come : and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

“ He who testifieth these things saith, Surely I come quickly : Amen. Even so, come, Lord Jesus.

“ The grace of our Lord Jesus Christ be with you all. Amen.”
(xxii. 10—21.)

Look up, my soul ! and hail the home
The Lord thy God prepares for thee ;
Jerusalem from heaven will come,
Bride of the Lamb, in Majesty.

Look up, my soul ! for bright as gold
The sacred city's jasper walls
Shine like the noonday sun—behold
God's glory gilds her radiant halls !

Look up, my soul ! “ The First and Last ”
Hath bidden all pain and mourning cease ;
The griefs of former years are past,
All *there* is light, and joy, and peace.

Look up, my soul ! and *still* “ rejoice,”
Though tempests dark thy path bedim ;
No “ fearful, unbelieving ” voice
Can sing the Bridegroom's choral hymn.

Look up, my soul ! and keep that word,
That solemn word which Christ hath given—
“ Blessed are ye who wait your Lord,”
“ The bright and morning star ” of heaven.

Look up, my soul ! and join that cry—

“ The Spirit and the bride say, Come ! ”

Lord, haste ! fulfil Thy prophecy—

Lord ! take Thy sealed people home !

Pre-Millennial Hymns.

CHAPTER XXIII.

SUMMARY ;

SHEWING THE SYNCHRONISM OF THE CLOSING
SCENES OF ALL THE PARALLEL LINES
OF PROPHECY.

Old Testament prophecies—The “seven times,” or 2520 years of Israel’s captivity—Judah’s loss of the Throne—The vision of the Great Image of Daniel—The vision of the four wild beasts—Daniel’s vision of the Ram and He-goat—The great vision of Daniel—New Testament prophecies—The opening of the Seven Seals—The Seven Trumpets—The conjoint action of the Seals and Trumpets on the Church—The secular and ecclesiastical dominion of Popery—The fall of the Ottoman Empire—The coming of Christ—Destructive wars—The destruction of Popery—The Great Revolution under the Seventh Trumpet and the Seventh Vial—The war against Christ—The First Resurrection—The kingdom and reign of Christ—The resurrection and judgment of the wicked—Signs of the closing scenes of prophecy—The harmony of the Old and New Testaments—Concluding Observations.

CHAPTER XXIII.

SUMMARY: SHEWING THE SYNCHRONISM OF THE
CLOSING SCENES OF ALL THE PARALLEL LINES
OF PROPHECY.

WE subjoin one more chapter; in order to take a brief retrospect of the distinct and parallel columns of prophecy which we have marked out from the Old and New Testament, as also to exhibit their CLOSING SCENES under one aspect; because they are all one and the same in their great fulfilment, and are *the very next events that will be fulfilled*.

Our FIRST direct column of prophecy was that of *the seven times*, or 2520 years of Israel's dispersion among the Gentiles. We showed* that this event commenced, according to Isaiah's predictions and the commonly received chronology, 676 or 677 B.C.† We then exemplified how the various shocks which gradually brought on that crisis have been responded to, by great public and recent events, each succes-

* Dissertation, chap. ii. p. 19—29. † Chap. vi. p. 114—146.

sively marked by a growing tendency to the gathering and restoration of the outcasts of Israel; which gathering and restoration will commence with the present year 1844, if our date of the despersion, B. C. 676, be correct. Of this date, we can only say, that we have calculated it according to the common marginal references of the English Bible. Now as this first line of prophecy was that which relates to the loss of the *land* of the Jews' inheritance; so

Our SECOND parallel column of prophecy was that of the same "seven times" as applying to Judah's loss of THE THRONE. This we calculated from the dethronement of the house of David by Nebuchadnezzar, B. C. 601;* and it brought us to the conclusion that Christ, as the rightful heir to David's throne, will take possession of it when such "seven times" (or 2520 years) are completed from that date, namely, within seventy-five years from the present, or A.D. 1919.

Our THIRD prophetic and parallel column was that which is furnished by Daniel's vision of the great image. This has generally been regarded among Protestants as a prediction concerning the four great successive monarchies; viz. Babylon, Persia, Greece, and Rome; the last of these terminating in its ten unequally divided kingdoms. The closing scene of the vision exhibits the violent fall of these ten kingdoms, and the establishment of THE KINGDOM OF CHRIST upon their ruins. No positive

* See Dissertation, pp. 147—174.

dates are here predicted ; the above mentioned period of 2520 years, in both of its former applications, being obviously the one which now also applies : for, 1, it is when *the times of the Gentiles shall have been fulfilled*, that the stone will smite those kingdoms ; and, 2, the stone will have smitten them when Christ resumes the throne of his father David.*

Our FOURTH parallel column was supplied by the vision concerning the four wild beasts.† After again representing the four great monarchies, this vision shows, that from the midst of the ten sovereignties into which the Roman Empire would be divided, the Papacy would arise and continue for 1260 years ; which is the half period, the latter half of the 2520 years already stated as the seven times that must elapse before the restoration of the Jews. Its closing scene foreshows, that when such half period, denominated “ a time, times, and half a time,” shall have run out, “ the judgment will sit,” and the “ dominion ” of the Papacy be “ taken away, consumed, and destroyed ;” and that whereas under its long and cruel tyranny the saints have been the sufferers, *they shall now* REIGN in the great and universal kingdom of Christ which shall be established.

Our FIFTH parallel column is seen in Daniel’s vision of the ram and he-goat.‡ After describing the rapid conquests achieved by Alexander over the

* Dissertation, pp. 175—199.

† pp. 203—275.

‡ pp. 277—313.

Persians, and the subsequent fourfold division of his Empire, it proceeds to give a particular account of the rise of the Mahometan dominion, which was to begin at the extremity of one of those four kingdoms, and to spread towards the South, the East, and “the pleasant land,” or Judea—which it still covers. We have given our opinion that the period of 2300 years predicted to elapse before “the sanctuary will be cleansed,” includes the whole period of Mahometanism, which will terminate in the present year 1844. With this year also commences what is emphatically called “THE TIME OF THE END.” It is likewise predicted that the end of this diabolical dominion will be, that IT SHALL BE BROKEN WITHOUT HAND; which signifies how the Ottoman Empire, that now represents it, shall quietly, and as it were of itself, fall away and disappear.

Our SIXTH parallel column consists in what is called Daniel’s “Great Vision;” which was given for the following express purposes: 1, To inform the Jews concerning the events which would go to terminate *their captivity and sufferings*: 2, To furnish clear and distinct SIGNS of the near approach of their restoration: and 3, To shew that it will take place at the simultaneous fall of those two powers—the Papal and the Mahometan. The predicted signs of its approach are: 1, The career of *the wilful king*: begun in the Emperor Napoleon, and to be completed by another that will arise resembling him within the time of the end: 2, An epoch of most

extensive and unprecedented *travelling* : and 3, One of equally extensive and unprecedented *knowledge*. These signs having vividly appeared before our eyes, forming the great and distinguishing features of the age in which we live, appear in no indistinct or equivocal manner to confirm our conclusions as to the near termination of the chronological periods, both of the *seven times ; the time, times, and an half ; and the immediately ensuing arrival of the time of the end*.

Other closing scenes in which these several columns terminate, are *the great northern invasion* described Daniel xi. 40, and *the first resurrection* ; likewise *some great event* which will take place *thirty years after the Jewish restoration* ; and, lastly, the commencement of *Millennial blessedness*, after an additional period of forty-five years.*

Such are the parallel columns of Old Testament prophecy, concerning “the latter days :” such their terminating scenes ; and such the chronology and signs that announce to us the speedy disclosures of those scenes. We now proceed to those of the Apocalypse ; which, as they were revealed six or seven hundred years after the former, so they *date their beginning from the almost contemporary affairs of the Roman Empire*, even as the former took their rise in the almost contemporary affairs of Babylon. As they are only an amplification of the above-mentioned terminating scenes, through new channels or by new details of the same history, we shall regard

* See Dissertation, pp. 315—375. (See also the Chart.)

their series as a continuation of the preceding. We therefore add, that

The SEVENTH parallel column of prophetic history is the whole range of the Seven symbolical Seals. This series we have explained to be a sequence of epochs formed by the acts of the Roman power itself, just as if they had all been ratified and established by the seals of the Empire;* even as they really *were* established by the Empire's own interior and authoritative operations. The first epoch of the kind was formed by Constantine; the second by Theodosius; the third by Justinian; the fourth by Charlemagne; the fifth by the events of the Reformation, in the reign of Charles V.; and the sixth by those of the French Revolution, and the reign of the Emperor Napoleon. This last epoch, which took its existence within our own memory, furnishes *additional signs*, that serve to show the very point of prophetic time at which we are arrived; and have a pre-eminence in being those to which the attention of the Church was called by our Lord himself; viz., "signs in the sun, in the moon, and in the stars."†

The terminating scenes to which this column brings us down, are, 1, *The coming of our Lord* "with power and great glory," to which He himself tells us that the "signs" now noticed especially refer; adding, that the generation who witnessed them should not pass away till all shall be accomplished; and how fast

* See Vol. i. of this work, at the beginning.

† For the explanation of this whole series, see Vol. i. of the present work, pp. 51—122.

is *that* generation dropping off, like the last falling leaves from a tree! 2, *The most destructive wars*, with an intimation that till the expiration of a special season, and for a special purpose they are powerfully and effectually restrained; even as we have seen, and yet do see, them restrained to the present hour. 3, *Something* that will happen *in the East, just before* this restraint is finally withdrawn; something that will have the effect of sealing the condition of all the Lord's servants. This sealing, we consider, is the chief event to which the present column of prophecy leads down, and which occupies the whole of the seventh chapter of the Apocalypse: and includes, 4, THE TRANSLATION OF THE SAINTS TO HEAVEN. The series is to be finished by the short, formally silent, and formally vacant epoch of the Seventh Seal.

The EIGHTH parallel column consists of a sequence of epochs in the history of the last eighteen hundred years, distinguished by a class of events which is quite different from the former, inasmuch as it is made up of the ruinous irruptions of foreigners upon the Empire.* It is symbolized by a series of seven trumpets distinctly following one another down to the present time, and showing, like the former series, exactly where we stand. The first trumpet predicted the invasion of Alaric, king of the Goths; the second, that of Attila, king of the Huns; the third, the devastations of Genseric, king of the Vandals; the

* See page 123 to 202, Vol. i. of this work.

fourth, the overthrow of the Imperial authority in the West, by Odoacer, king of the Heruli; the fifth, the irruptions and conquests made by the Saracens; and the sixth, the wars of the Turks, and their overthrow of the Eastern Roman Empire, in 1453.

The terminating facts to which this sixth trumpet brings us, are;—First, A solemn asseveration from the Lord Jesus Christ, that *time*, as marked out by the prophets, shall be no longer—in other words, that THE TIME TIMES AND A HALF, *the time of the end, and the seven* TIMES, expire with this trumpet. Secondly, That the long oppression inflicted on the true Church of Christ, the trampling it under foot by false brethren around them, is now over. Thirdly, That another, and *the last*, trumpet of war is yet to sound. Fourthly, That the righteous dead are now to rise. Fifthly, That the kingdom of Christ is now to be established. Sixthly, That the Church of Christ is now seen, not on earth, but in heaven. Seventhly, That there shall be a great revolution: and Eighthly, The event (which is emphatically that of this great trumpet), that there shall be a most terrible and destructive Northern invasion.

But there are prophetic dates as well as prophetic and important signs, that will prove the time of this great crisis to be near at hand, and even at the doors. One of these dates is the 391 years duration of the Ottoman power, which we conceive ought to be reckoned from its establishment on the ruins of the Eastern Roman Empire in 1453, and which, it will be perceived, brings us to the same year for its

termination as is given by the other four prophetic periods for their respective terminations; namely, to this present year 1844.* *The signs* are those connected with the war against Christianity, described in Rev. xi.; and which not only point at "the second Woe," or the Turkish power, as being now nearly "past," but are the immediate *occasion* of its expiring; it being predicted to expire when the 1260 years are about to be finished. The particulars of this diabolical war may be seen from page 247 to 276; together with such facts and deeds of the French Revolution (the great event that resulted from it) as the persecution and slaying of the witnesses may be considered to involve. *Thus are the "signs in the sun, and in the moon, and in the stars," with their attendant distresses, which are brought prominently into view by our Lord as evidences of the last times, again presented, only in another form; their immediate cause being in the above instance the chief thing enlarged upon.*

OTHER SIGNS are observable; such as the "*seven thunders uttering their voices*;" the particular import of which is not prophetically recorded: the general fact only, which it has pleased the Great Revealer to disclose to us, is, that such a series of loud public alarms *there will be!* And in reference to this, we considered it right to call attention with some degree of confidence to one recent public event, the sudden

* See the Chart prefixed to our Dissertation on the Old Testament Prophecies.

and awful death of the heir-apparent to the throne of France, who was regarded as the future prop of his family and of the nation ! We still know of no event that has excited, and continues to excite, so much alarm. Only since we sat down to pen the above lines, a respectable Irish Protestant paper has reached us, which contains the following paragraph. "The Duke of Bordeaux has a powerful and increasing party in France, attached to his interests.—*Whenever Louis Philippe dies*, an attempt will probably be made to place him on the vacant throne." Again, "Few are aware of the extent to which such expectations as we have above alluded to are cherished among Roman Catholics. It is only a few days since a peasant, in conversation with a member of this mission about the Repeal agitation, declared, *there would be no war in Ireland so long as LOUIS PHILIPPE LIVED !*"*

The NINTH parallel column of prophecy, which is also the last and the most important of all, is that which we find in the twelfth and thirteenth chapter of the Apocalypse. It displays the combined action and influence of the seals and the trumpets in reference to the doctrines of the true Church, together with the invisible and spiritual agency employed ; and gives a particular account of the secular and ecclesiastical dominion of Popery that resulted from it.†

* The Achill Missionary Herald, Jan. 25, 1844. See from p. 209 to 218, Vol. i.

† See p. 1 to 73, Vol. ii. of this work.

The nine concluding chapters of the Apocalypse furnish amplifications of those same terminating scenes into which, as we have already observed, every parallel column of prophecy more or less descends. Thus we have,

1st. The gradual fall of the Ottoman Empire, described in the Sixth Vial.*

2dly. The coming of Christ to translate his oppressed Church from the earth to heaven. This is again under the emblem of the gathering in of the harvest,† and represented to be as a thief in the night.‡

3dly. The most destructive wars. At the end of Rev. xiv. in the symbol of the vintage;§ under the Sixth Vial, as the war of that great day of God Almighty;|| and in the symbol of the most tremendous hail storm, under the Seventh Vial.¶

4thly. The destruction of Popery or the apostate church. This is first *announced* in Rev. xiv. 8, that is, almost immediately after the description of it in the chapter preceding.** But it is predicted to *take place* under the Seventh Vial.†† Its *dominion* as destroyed by man, is described in chapter xvii.;‡‡ and *its existence* as annihilated of God in chapter xix.§§ The *particulars* of its fall occupy the whole of the eighteenth chapter.|||| The whole of this is but an enlargement upon what had been briefly

* See p. 155 to 161. † pp. 100—103. ‡ pp. 171—176.

§ pp. 104—109. || pp. 163—168. ¶ pp. 198—208.

** pp. 88—93. †† pp. 189—191. ‡‡ pp. 112—152.

§§ pp. 180—208. |||| pp. 154—177.

foretold in *the fourth* parallel column of prophecy, concerning its dominion being first taken away, and then, secondly, consumed and destroyed.

5thly. Another terminating scene is the tremendous revolution under the Seventh Trumpet. This is amplified under the Seventh Vial,* as also symbolized by the scarlet-coloured beast and its actings,† throughout the seventeenth chapter.

6thly. Another terminating scene is the war against Christ, mentioned first in Rev. xvii. 14.‡ Its particulars are given in chap. xix.§

7thly. The resurrection of the righteous, which is announced in triumphant and direct terms under the Seventh Trumpet, and is again recorded as a prophetic fact in chap. xx., where it is expressly denominated the first resurrection.||

8thly. The Millennium, or the kingdom and reign of Christ upon earth, with all his redeemed saints, both those who have been raised from the dead, and those who have been translated; which, as was observed in glancing at the terminating scenes of the second, third, fourth, sixth, and eighth parallel columns of prophecy, forms, as we should expect it would, a prominent part of those terminating scenes, and indeed concludes the whole. It is first noticed in the nineteenth chapter, as the marriage of the Lamb; then in the twentieth as a thousand years' reign with Christ; and lastly, as the New Jerusalem

* pp. 186—189.

† pp. 236—238.

‡ pp. 212—214 of this vol.

§ pp. 181.

|| See pp. 291—297.

coming down from God out of heaven, occupying the twenty-first, and the greater part of the twenty-second chapters.

9thly. The last closing scene is the resurrection and punishment of the unrighteous, after the thousand years are ended: (Rev. xx.) this punishment being inflicted according “*according to their works;*” whereas the righteous who have been already rewarded are spoken of as having “their names written in the Lamb’s Book of Life.” Thus, while the reward is of grace, the punishment is of equity.

It remains that we advert to such SIGNS of those terminating scenes as are presented at the bottom of this last parallel column of prophecy. Again *they are those which are specially mentioned by our Lord and Saviour in his own prophecy*, recorded by Matthew, Mark, and Luke. The first is that which we find in Matt. xxiv. 14, “And this Gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; AND THEN SHALL THE END COME.” Accordingly, after the particular description of the Papal dominion in Rev. xiii., the immediately subsequent one of the translated saints in chap. xiv., whereby we identify the present period as *the last times, that sign* is the very first thing brought to our notice, in verses 6 and 7 of the last mentioned chapter. This we have enlarged upon in pp. 83—88 of the present volume.

The others which are predicted by our Saviour, in

Luke xxi. 25, 26, and are reduced by the five first Vials to regular consecutive order, are thus expressed. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."*

Thus we perceive the exact harmony of the Old and New Testament prophecies—that their grand subjects are one and the same; that they take up, more or less fully as the occasion requires, the same great leading events; and terminate in the same consummations, both as to time, order, and circumstances.

We conclude with two general remarks.

FIRST. If these things be so, then how imperatively does it behove every person professing regard for Christ as Head over all things to the Church, to avoid sectarian principles, to "cease from man," and consequently from undue reverence to human authority in things divine, yea and to "love as brethren." For they who submit themselves to Christ as the Head, are ONE in Christ; and have "their names written in the Lamb's Book of Life from the foundation of the world," not

* See the explanation of, and the observations upon, the sixth seal, pp. 88—99, vol. i.; compared with the explanation of those five vials, pp. 112—352. See also a sermon preached in 1843, entitled "The Signs of the Second Advent in the State of the World at large," by the Rev. J. Brooks, M.A.

because they are of one earthly denomination or another, but because they are “beloved of God” with an everlasting love, purchased “with his own blood,” and chosen of Him unto salvation from the beginning, through sanctification of the Spirit, and belief of the truth. When, as in the Apocalypse,* we behold created beings of the most exalted rank in the heavenly world, not only refusing worship, but regarding themselves as fellow-servants with God’s people upon earth, even with those who have *the testimony of Jesus, and who keep the sayings of this book*, are we not hereby most keenly rebuked for idolizing mere mortal man, when we virtually say, “I am of Paul, and I of Apollos, and I of Cephas? The names of Whitefield, of Wesley, of Calvin, of Luther, and of all such, ought surely not to be raised by ignorant deference above those of angels, whose language is—“I am *thy fellow servant*—**WORSHIP GOD.**” But “that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,” is another thing. When the Apostle fell at His feet, *he was not rebuked*; (Rev. i. 17, 18.) With regard to him, the command is, “Let all the angels of God worship Him.” Let *us* therefore glory *alone* in His name; and in that name lose all our differences: for yet a little while, and, if fellow citizens with the saints

* Rev. xix. 10; and xxii. 9.

and of the household of God, we shall all join in that sublimest of songs, and in no other. "The Salvation be ascribed unto Him that sitteth upon the throne, and unto the Lamb."

SECONDLY. We would draw the attention of our readers to the interesting fact, that as the word of God commences with an earthly Paradise, so it closes with THAT PARADISE MORE THAN RESTORED. The former is thus described, "And the Lord God planted a garden eastward in Eden; and there He put the man that He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." (Gen. ii. 8—10.) The latter we find here in the Apocalypse, as taken up from Isaiah and from the other prophets, but much more fully described in the glowing language of the two last chapters of this book, after having been spoken of in chapter ii. 7, *as the PARADISE OF GOD, in the midst of which is the TREE OF LIFE*: so that although the church, in Adam her first head, lost the first paradise on earth, yet in Christ, the second man, who is the Lord from heaven, we here perceive that it will be found again with joy unspeakable and full of glory, on the millennial Sabbath! *There* shall not be merely a solitary pair like our first parents; but with them the innumerable myriads of their race, who have been saved

from the ruins of the fall by *His* blood, who bruised the serpent's head. And in this paradise there shall not only be the patriarchs, the prophets, the apostles, the martyrs, and the saints of every age and country and degree; but the Lord Jesus Christ himself! for it is written, "*The glory of God doth lighten it, and the Lamb is the candlestick thereof.*"

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah xxxv. 10.)

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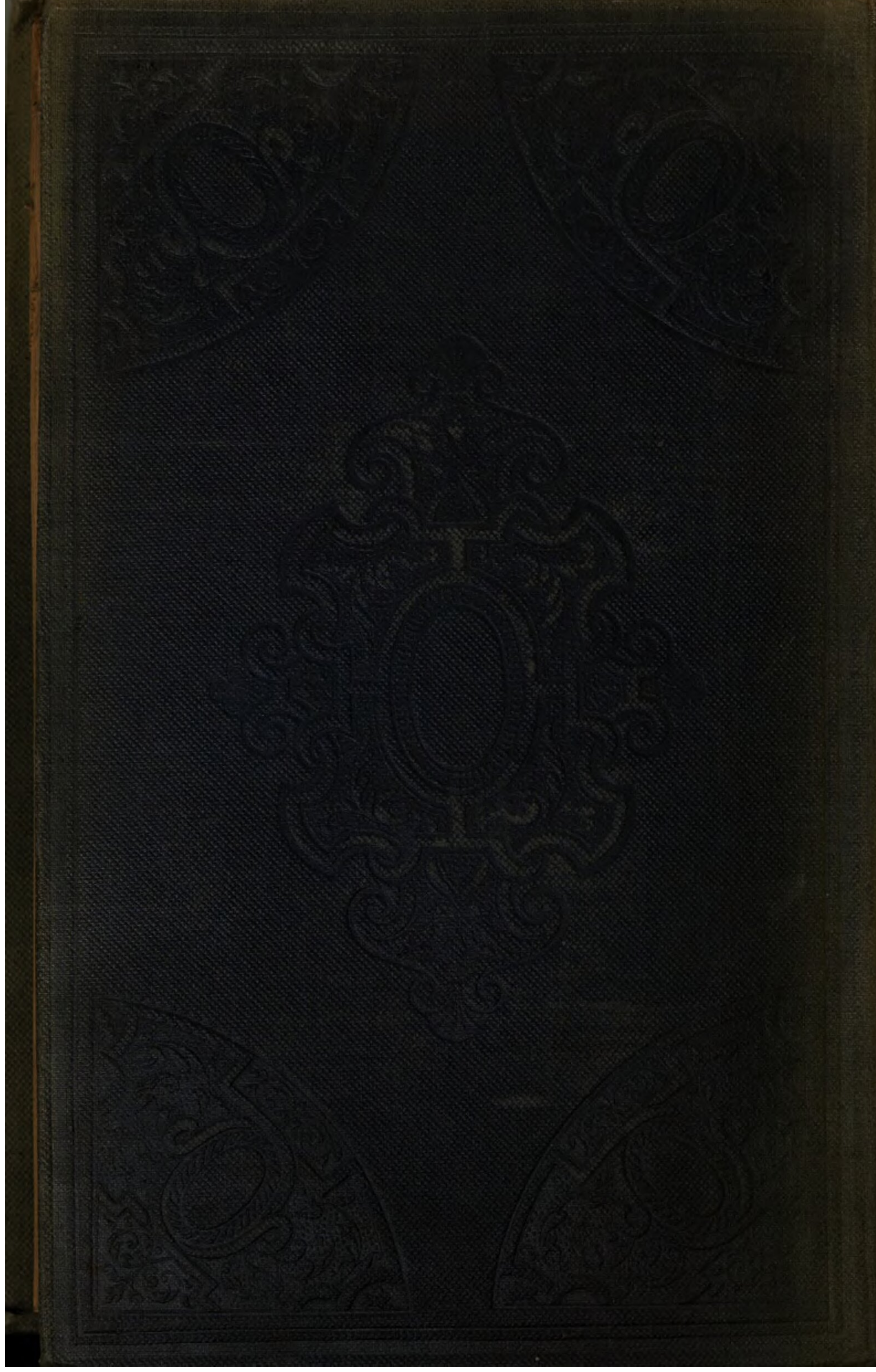
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